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TO FOSTER RELIGION IN EDUCATION

THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS

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The Contemporary Mood in Reform Judaism

SAMUEL S. COHON*

THE contemporary mood in Reform Judaism is marked by self-criticism and groping. The self-confidence and the exuberance of its earlier years have given way to earnest reflection on the content and significance of its message and to searching for more effective ways in which to translate it into the life of our people both in America and in other lands, including Israel.

A glance at the past is essential to the appraisal of the present situation. Reform made its appearance in America in 1825, when the Sephardim of Charleston, S. C. organized the first Reform congregation in the New World, and formulated a creed and a ritual expressive of their view-point. They drew their inspiration from the attempts at reform initiated at Seesen in Westphalia by Israel Jacobson in 1810 and by the more successful efforts of the Reformers at Hamburg who erected their famous temple in 1818. They were greatly influenced also by the ideas of the deists, who wrote the Declaration of Independence and the Bill of Rights. Washington and Jefferson were their patron saints. Few in numbers and lacking proper leadership, the Reformers of Charleston soon spent their force and were reabsorbed by the older congregation, which made some concessions to their demands.

It was not until the late 'forties that Reform Judaism made a real beginning in America. Somewhat earlier Reform congregations were

established in Baltimore (Har Sinai, 1842) and in New York (Emanuel, 1843). The failure of the revolution in 1848 and the political reaction that followed in Germany and in Austria drove large numbers of Jews to America. From 6,000 in 1825 they grew to 50,000 in 1848 and to 250,000 in 1881. Ardent devotees of liberty and passionate believers in progress and in human brotherhood, they found a congenial and hospitable political and spiritual climate in America. The years 1849-1914 have been described as "the great age of liberalism" in America, inaugurated by the preaching of Theodore Parker and Horace Bushnell. Parker carried into the Unitarian Church directly the philosophy of Kant, and Bushnell interpreted for the Congregationalists the ideas of Schleiermacher indirectly through Coleridge's *Aids to Reflection*. One stressed the moral element in religion; the other the intuitive and the mystic core in religious experience. The cautious scientific temper of the Ritschian school and the rationalism of Hegel reached the religious world in America about the same time. Biblical criticism and the comparative study of religion found a place in the curricula of the universities and the seminaries. Advancing naturalistic sciences were harmonized with the insights of Christian tradition. Sociology was making a powerful appeal to the churches. The social message of religion was cast in the "Social Gospel" by Walter Rauschenbusch, Francis Peabody and Washington Gladden.

The leaders of the German Jews who were driven by the forces of reaction to the New World brought with them scientific and philo-

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sophic views akin to those which animated Christian liberalism. Their ideas of Reform followed the general pattern of American liberalism, the same welcome to science, the same emphasis on the moral content of religion, the same universalism in outlook, the same concern with social issues, the same belief in democracy and progress.

Within the distinctly religious sphere, German Jewish Reform concerned itself with the modernization of the synagogue, revising the liturgy, and reorganizing the educational system in accord with the prevailing American conditions. Its theological position is succinctly expressed in the Pittsburgh Platform, adopted by the rabbis of some dozen congregations in 1885. It represents the reaffirmation of Reform in the face of the criticism of the conservatives, and reflects its adjustment to the political order and to the intellectual temper of the new age.

Beginning with the 'eighties the predominantly German complexion of American Jewry underwent a radical change. The continuous repressions and restrictions of the rights of Jews in east European lands produced a steady stream of immigrants to these shores. The quarter of a million population in 1881, when the pogroms commenced in Russia, grew to about three millions at the time of the outbreak of the first World War. The War brought utter ruin to the millions of Jews who remained in Europe. The economic bases of their life were destroyed with the liquidation of the middle class in Soviet Russia. And their religious life was crushed—if not completely extinguished—by Communism, which set itself up as a substitute for the existing religions. Only small numbers made their way to freedom from the red regime. In western Europe mounting anti-Semitism began seriously to threaten Jewish safety. True, the war also produced the Balfour Declaration with the promise of establishing a Jewish homeland in Palestine. But the realization of this hope was very slow in coming. Everywhere reaction outstripped progress. Despair replaced hope in Jewish hearts. The rising tide of aggressive and exclusive nationalism in Poland, Rumania, Hungary,

Austria and Germany produced a counter nationalist movement among the Jews. Driven back into the ghettos, they grew impatient with universalistic ideals. Their political emancipation in western Europe, secured through such arduous struggle, turned out to be a tragic jest for vast numbers of them. Political Zionism, proclaimed by Theodor Herzl in 1897, appeared to ever increasing numbers as the only way to Jewish self-preservation.

With the rise of the Nazis to power in Germany, the worst fears became a frightful reality. The darkest days of human savagery returned. The incredible happened. Jews who for long centuries had lived in Germany and shared in the life and culture of the land, were suddenly uprooted and forced to flee for their lives to all parts of the globe. The fortunate ones escaped. Most of those who did not get out in time or who were trapped in lands conquered by the Nazis during the second World War were imprisoned in concentration camps or consigned to the crematoria. They were to undergo an ordeal by fire such as not even their martyred past could parallel. Hundreds of historic Jewish communities were destroyed and six million souls exterminated. The struggle for bare physical survival took on the grimmest form. To help the refugees find homes and to adjust themselves to new modes of life taxed the resources of the more fortunately situated Jews of America and other freedom loving lands.

The deteriorating status of European Jewry led to a changed religious outlook. Surprisingly, it did not succumb to the gloomy apocalypticism of Spengler, which dominated the thinking of the western world in post-war days. Neither did it lead to the world-denial of the Crisis Theology of Karl Barth, which reflects the despair of the defeated and frustrated German people. Without losing faith in the moral nature of man, Reform Judaism in America took a more sober view of the situation. The complacency of 19th century liberalism gave way to deeper realistic thinking.

The growing Jewish population in America, which by 1937 grew into four and a half

million, differed in background and outlook from the older German Jewish immigrants. Most of those who cherished religious loyalties swelled the ranks of the hitherto feeble Orthodox and Conservative congregations. Large numbers shared varying brands of radicalism, from melioristic socialism to rabid Marxism. The more liberal religionists among them and ever increasing numbers of the children of both the radicals and Orthodox were drawn to Reform. They made themselves felt in the pulpits as well as in the pews of the Reform congregations. They were attracted to the modernist program of Reform without committing themselves to the radical positions of its earlier leaders. They generally had a keener sense of the problems of world Jewry and a greater sympathy with the aims of political Zionism. Welcoming the ethical idealism and the emphasis on social service in Reform, they called for a more positive expression of the message of Judaism and for the restoration of some of the customs and ceremonies which they cherished in Orthodoxy. Now and then a voice was raised calling for a mystic note in Reform, which came to them from Hasidism.

These strivings for a richer and fuller expression of Judaism led to the adoption by the Central Conference of American Rabbis of a new platform at Columbus in 1937 for the guidance of the Reform movement. It sought to overcome the negativism which manifested itself in some quarters, and the indecision of others, and to meet the challenge of both secular nationalism and of Orthodoxy and Conservatism. The key to the platform is found in the simple definition of Judaism as a religion in contradistinction to the attempts to reduce it to a "racial culture," to a "civilization," or to a kind of "humanism." It reads:

Judaism is the historical religious experience of the Jewish people. Though growing out of Jewish life, its message is universal, aiming at the union and perfection of mankind under the sovereignty of God. Reform Judaism recognizes the principle of progressive development in religion and consciously applies this principle to spiritual as well as to cultural and social life.

Against the static view of Judaism, maintained by Orthodoxy, the platform states:

Judaism welcomes all truth, whether written in the pages of scripture or deciphered from the records of nature. The new discoveries of science, while replacing the older scientific views underlying our sacred literature, do not conflict with the essential spirit of religion as manifested in the consecration of man's will, heart and mind to the service of God and of humanity.

The atheistic trend of the then current humanism is countered by the following statements regarding God and man:

The heart of Judaism and its chief contribution to religion is the doctrine of the one, living God, who rules the world through law and love. In Him all existence has its creative source and mankind its ideal of conduct. Though transcending time and space, He is the indwelling Presence of the world. We worship Him as the Lord of the universe and as our merciful Father.

Judaism affirms that man is created in the divine image. His spirit is immortal. He is an active co-worker with God. As a child of God, he is endowed with moral freedom and is charged with the responsibility of overcoming evil and striving after ideal ends.

In the reassertion of the historical Jewish conception of human nature one may recognize the negation of both the naturalistic trend in liberal religion and the pessimistic mood in neo-Orthodox Protestant thinking, which sees in man a lost creature, burdened with sin and guilt.

The problem of authority, which is crucial in every religion, is presented from the standpoint of the historical emphasis in Judaism on Torah and Tradition, and charts the way between secularism and Orthodoxy.

God reveals Himself not only in the majesty, beauty and orderliness of nature, but also in the vision and moral striving of the human spirit. Revelation is a continuous process, confined to no one group and to no one age. Yet the people of Israel, through its prophets and sages achieved unique insight in the realm of religious truth. The *Torah*, both written and oral, enshrines Israel's ever-growing consciousness of God and of the moral law. It preserves the historical precedents, sanctions and norms of Jewish life, and seeks to mould it in the patterns of goodness and of holiness. Being products of historical processes, certain of its laws have lost their binding force with the passing of the conditions that called them forth. But as a depository of permanent spiritual ideals, the *Torah* remains the dynamic source of the life of Israel. Each age has

the obligation to adapt the teachings of the *Torah* to its basic needs in consonance with the genius of Judaism.

The section in the platform which presented the drafting committee with the greatest difficulty and which called forth the most discussion was the one on Israel. The nationalistic and the spiritual interpretations of Israel's rôle in the world found equally strong champions among the leaders of Reform. Through the earnest efforts of representatives of both groups, the following statement was adopted:

Judaism is the soul of which Israel is the body. Living in all parts of the world, Israel has been held together by the ties of a common history, and above all, by the heritage of faith. Though we recognize in the group-loyalty of Jews who have become estranged from our religious tradition a bond which still unites them with us, we maintain that it is by its religion and for its religion that the Jewish people has lived. The non-Jew who accepts our faith is welcomed as a full member of the Jewish community.

In all lands where our people live, they assume and seek to share loyally the full duties and responsibilities of citizenship and to create seats of Jewish knowledge and religion. In the rehabilitation of Palestine, the land hallowed by memories and hopes, we behold the promise of renewed life for many of our brethren. We affirm the obligation of all Jewry to aid in its upbuilding as a Jewish homeland by endeavoring to make it not only a haven of refuge for the oppressed, but also a center of Jewish culture and spiritual life.

Throughout the ages it has been Israel's mission to witness to the Divine in the face of every form of paganism and materialism. We regard it as our historic task to co-operate with all men in the establishment of the kingdom of God, of universal brotherhood, justice, truth and peace on earth. This is our Messianic goal.

The section on Ethics stresses the indissoluble union between morality and religion in Judaism. The social service and social justice programs of Reform Judaism are not mere luxuries or vagaries that may be dispensed with, but absolute imperatives of Jewish faith. With the war clouds hanging over the world, the platform called for peace based on justice, for "spiritual and physical disarmament" and for "organized international action for disarmament, collective security and world peace."

The novel element in the platform was the

emphasis on religious practice. Whereas ceremonies and rituals were somewhat disparaged in the Pittsburgh Platform, the Columbus Platform urges the preservation of such institutions and observances in the homes and in the synagogue as tending to awaken and to foster the religious sentiment.

Since the adoption of the platform in 1937 two problems which it treated have been in the forefront of all Jewish thinking in America. The statement on Israel, as indicated above, represented a compromise between two conflicting philosophies. As is the case with every compromise, no one was particularly happy about it. The worsening condition of European Jewry focused the attention of increasingly large numbers of rabbis and laymen on Palestine as the one place where Jews may find security and freedom. Hence, they bent all efforts on the realization of the political Zionist program. The very problems of relief and rehabilitation of the uprooted Jews of Europe were subordinated to the main issue of establishing a Jewish commonwealth in Palestine. Their preoccupation with Zionism evoked the opposition of a number of their colleagues, who feared that Judaism was being transformed from a religion to a type of political nationalism, which is bound to endanger the spiritual life of the Jewish people and to upset the process of integration of Jewish life in the general American scene. The opposition took on organized form in a number of congregations and particularly in the Council for American Judaism. The controversy is continuing even now after the establishment of the State of Israel. Though avowing its good will toward the Palestinian community, the Council stands guard against the recurrent view that Jews everywhere are members of a "collective Jewish nation which has its center in the state of Israel," and insists that Jews outside of Israel are an integral part of the countries of their birth or adoption. With the positive side of this emphasis many supporters of the Zionist program, within and without the Reform movement, are in complete harmony. With the lifting of the smog and the clearing of the skies,

following the creation of the State of Israel, it appears that the position adopted by the Columbus Platform best expresses the Reform Jewish idea of World Israel as a religious community, held together by bonds of faith and culture. While morally obligated to aid their brethren in the struggling State of Israel, Jews in all lands must continue to anchor their life in faith.

Another problem which has agitated the Reform Jewish community since the adoption of the platform has concerned itself with the translation of its emphasis on practice into concrete forms. At the annual meetings of the C.C.A.R., and at the biennial conventions of the Union of American Hebrew Congregations, in the pulpits and in the press, the demand has been made for the formulation and adoption of an authoritative code of Reform Jewish observances. Some fear such a venture on the ground that it might turn Reform into a new kind of Orthodoxy and fetter the religious spirit. The proponents of a Code argue to the contrary that the Reform Jew is at a disadvantage as compared with his Orthodox brother in that he does not always know what his religious obligations are and how to fulfill them. Judaism has been a religion of law, and its Reform expression cannot wholly dispense with law, if it is to prove effective in the spiritual life of the modern Jew. The new emphasis on psychology in religion has furnished further arguments in favor of a Code that would furnish concrete guidance to the individual.

While the demands for an authoritative code are pressed, several efforts have been made by the C.C.A.R. to meet the need. The Rabbis' Manual (1928) sets forth norms, formulated by rabbinical bodies and by Reform leaders, for the guidance of the rabbi and layman in connection with the major events in the life of

the individual and of the congregation. The Union Prayerbook, in its newly revised form (1940, 1945), not only voices the contemporary mood and spirit of Reform, but also offers services for worship in the home and in the synagogue for weekdays, Sabbaths and Holy Days. Through its committees on Responsa and on Ceremonies, the C.C.A.R. seeks to devise ways for enriching the religious life of the Reform Jew. He is offered further help by Rabbi Solomon B. Freehof's book on *Reform Jewish Practice* (1944).

While Reform Judaism is groping for a fuller and more satisfying expression, it is not in a defeatist mood. A volume on Reform Judaism just published by the Alumni Association of the Hebrew Union College contains an essay defending the liberal faith. Another one demonstrates that the Conservative and Reconstructionist movements have been following in the footsteps of Reform. Still another traces the influences of Reform on Orthodoxy both in Europe and in America. Significant, too, is the essay which points out the contributions of Reform Judaism to the spirit of democracy in America. A number of essays take stock of existing conditions in the spirit of self-criticism. One points to the weakened sense of devotion in Reform as in other types of religion in America. Another, analysing the religious response of the GI's during the war, points to the inadequacies of the educational system of our Reform as well as of the Conservative and Orthodox wings of Jewry. It is widely felt, even in Zionist circles, that now that the energies of the Jewish community have been released from the tasks of caring for the D.P.'s of Europe and of establishing the State of Israel, they must be directed toward invigorating the religious spirit and creating a richer cultural and spiritual Jewish life in America.

Jesus and the Ethical Problem of Man

LUCETTA MOWRY*

THROUGH the changing periods of her existence Israel constantly steered her course by obediently relating herself to the living and sovereign God, the creator of the world and the maker of a covenant with Israel, his people. In her long history the prophets made Israel most acutely and vividly aware of the ethical character of the covenant binding Yahweh and Israel together and clearly articulated that, if Israel were to survive the forceful thrusts of hostile nations, she must become a community as righteous, as holy, and as merciful as God is. The destruction of Israel's political life forced the survivors of that disaster to answer the desperate questions regarding Israel's acceptability before God who alone could grant them ultimate salvation. The ensuing years reveal the sincere concern and sometimes frantic efforts to bring the Jewish people individually and collectively up to a standard that would remove them from a position of jeopardy before the righteous and holy God. In this attempt to solve the dilemma of Israel's fate there was not one answer but a great variety. The Pharisees demanded individual ethical perfection achieved by keeping the laws and their implications understood by expert exegesis of the laws themselves. The Sadducees were nationalists who wished to return to the problem in its original form and were, therefore, uninterested in the ethical implications of the covenant-bond, but cared only for the political fate of the nation. To bring the nation up to standard they were willing to perpetrate extremes in crime, to be corrupted by a program of Hellenization and to strive in all political machinations to advance their

nation to a position of eminence among the cultured nations of the civilized world. The Essenes and Zadokites on the contrary viewed this national policy with desperate pessimism and separated themselves out as a group of the redeemed. In some special sense they believed themselves to be the righteous ones and strove for acceptability by ablutions, ascetic practices and by the observance of regulations set down in their books of sacred practices and beliefs. As a community of holy ones they endeavored to achieve an excessive righteousness before God.

Into this complicated picture of national aristocrats, fanatics, holy ones and students of the Law came John the Baptist and Jesus of Nazareth, two preachers of repentance. As the struggle between the Roman imperial policy and the dreams of the chosen nation moved to its tragic climax, John the Baptist withdrew from the urban centers of Galilee and Judea to become the announcer of the divine judgment. By sharp invectives against the religious leaders, by denunciations upon the officials of the nation, by his criticism of the rulers, by his demands that all perform deeds worthy of repentance and by a dramatic use of the baptismal rite he hoped to make an unholy nation confess its sins before Almighty God. Without a doubt John represents the climax of the old order in which one attempted to make himself worthy before the avenging Judge at the end of time. In spite of the clarity with which John the Baptist viewed the imminence of the divine judgment, he did not relate his ethical teaching to the framework of an intense eschatological crisis to create a revolutionary answer to man's ethical problem. His advice to the crowds, the publicans, and the soldiers indicate that he clung to the traditional pattern of righteousness set down in the legal codes of Judaism. Since John's survey of the religious life of his nation disclosed an apathetic disinterestedness in his

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call to repentance, he could envisage only the holocaust in which the chaff and the tree with its bad fruit will be burnt up. History had reached its appointed end and it might mean that the all-powerful God would have to destroy the unholy children of Abraham. Should that be the outcome of man's life, the holy purpose of God who can raise up children to Abraham from the stones would not suffer defeat. God remains, therefore, the Judge and the Stranger from whom man in his fear tries to flee or before whom he must submit in terror.

Jesus of Nazareth agreed with John in his rejection of the Pharisaic and Sadducean approach to man's tragic situation and in his adoption of individual repentance as the basis for the solution of the problem. Where he differs from John the Baptist and the Old Testament prophets does not lie so much in the form of his message, the threats of judgment, and the promises of salvation, as in the creation of a new and revolutionary ethic. Because of a new perspective and understanding of life he finds that he cannot separate himself from the community of sinners to join the community of saints, but makes a positive adjustment of life itself. However one attempts to affirm his belief in the person of Christ, the remarkable fact is that Jesus came to live among people and in so doing he used personal and direct forms of communication in a practical manner to convey his understanding of the divine will to the individual's dilemma and problem.

As has been frequently and correctly pointed out, Jesus' answer to the problem of man's ethical life is the perfect fulfilment of the prophetic proclamation. From Amos down to John the Baptist the necessity for man to be obedient to the holy, righteous and merciful God within an eschatological context was central to their understanding of man's relationship to God and to man. For the prophets, for John the Baptist, and for Jesus the insistence upon obedience took the form of threat and promise. Jesus also expresses a vivid sense of horror in contemplating the awful fate of those

who are unworthy before God, the righteous Judge. An inevitable fate overtakes those who build their houses on sand and not on rock (Mt. 7:25-28), who do not accept the invitation to the wedding feast (Lk. 14:16-24), the unrepentant citizens of Chorazin and Bethsaida, the rich and callous Dives, all who do not drastically alter their way of life at this crucial juncture of history in God's relation to men and all who arrogantly live a life of self-satisfaction and self-sufficiency.

Although Jesus views man's situation under God's sovereign authority with intense seriousness, he is not overawed by the eschatological setting. He is so uplifted by the expectation of the end that the eschatological element in his thinking does not so much express a fearful pessimism as in Amos, John the Baptist or Paul as rather an optimistic hope. The end of man's present situation means the possible fulfillment of God's will which now can only be fulfilled in heaven. It will be a time when the poor shall possess the Kingdom of Heaven, the hungry shall be satisfied, the mourners shall rejoice and the persecuted receive their just reward. For those who are living on the border of doubt and despair and who are walking on the edge of a precipice of anxiety and insecurity with a yawning gulf of temptation beneath their feet, for those who in a hostile world are wrestling over the meaning of life's existence, Jesus' teaching on the Kingdom of God clearly brings the promise of joyful triumph. To the one who in no way is self-righteous, self-sufficient, self-satisfied, complacent and proud of his achievements of moral uprightness and who in painful torment and bitter anguish cries out from the heart, "God be merciful to me a sinner," "Lord, I believe, help thou mine unbelief," God promises his mercy, grace and salvation. As the prodigal son and as Zacchaeus have come to see the utter futility of a life isolated from his Father's love, so the repentant sinner goes through a profound change involving a complete break-down of his own self-centered egotistic personality, desires to commit to God the very core of his being and vows to restore fourfold to those whom he has

wronged. The recognition that God desires to give his kingdom to men who can be no more than unprofitable servants, that he seeks man lost in his wayward rebellion, and that he expresses his love for man by giving him gifts that excel the goodness of gifts given by 'evil' men to their children, is the foundation upon which Jesus constructs a revolutionary ethic. Apart from this clear conception of God's saving will, Jesus' counsels of wisdom for man's relation to his fellowman are so impossible of fulfillment that man had better protect himself from these laws of "higher righteousness" before he is plunged into greater and greater despair. With this understanding of God's grace, however, Jesus creates an ethic unparalleled in man's history.

Many of Jesus' sayings, such as the Golden Rule, the command to love the neighbor, the parable of the Good Samaritan, the injunction to forgive the brother seventy times seven, etc. have been used for a discussion of Jesus' ethical teaching. Without forgetting that these constitute a significant body of material from which one may build up the structure of Jesus' ethical teaching, a consideration of two of Jesus' sayings preserved in Matthew's series of antitheses in the Sermon on the Mount may contribute to our understanding of the problem. In the first of these sayings,

You have heard that it was said to the men of old, you shall not kill and whoever kills shall be liable to judgment. But I say to you that everyone who is angry with his brother shall be liable to judgment, whoever says 'Raca' (insults his brother) shall be liable to the council (Sanhedrin) and whoever says 'You fool' shall be liable to the hell of fire (Mt. 5:21-22).

Jesus has a quarrel with the Mosaic law concerning wilful murder. The offender is to be tried in the area of the crime by an authority from the local court.¹ Jesus contends that this procedure does not solve the problem of murder. That being the case he declares that the angry man should be sent to the local police court. Indeed, whoever calls his brother *Raca*; that is, an empty-headed person, defective in intelligence,² should go before the supreme court in Jerusalem, and whoever calls

his brother stupid, a moron as the Greek expresses it, should be condemned by the divine court and sent to hell. Obviously, it is ridiculous to think that the scheme of punishment is at all practical or that Jesus intends to set up a just proportion of crime and punishment. All the pronouncements are paradoxical, if not ironic, especially the last in which a man calling his brother a rather casually inoffensive name is given the most severe punishment. By setting the ethical problem in this series of examples, Jesus clearly does not intend that the function of the setting is to provide a relative treatment of offenses, but that he is terribly concerned about the inner motivation that prompts men to belittle or degrade a fellow human being. Even the slightest feeling of antagonism is a wrong attitude of mind and heart and leads to strife. The problem of murder cannot be solved by court decrees but, as Jesus indicates in this antithesis and in those on adultery, divorce, oaths and retaliation, it must be solved in soul of man as it is related to other people. Murder is an obvious annihilation of another's life. One can destroy a brother in a subtle, refined and sophisticated fashion by dominating him—through the use of derogatory terms so that his very soul is killed. Furthermore, name-calling even with the use of rather innocuous words, such as *Raca* and *More*, erects a barrier within the name-caller which limits the expression of self-giving and out-going love for his brother and neighbor.

A second saying in the series of antitheses in Matthew's Sermon on the Mount to which we direct our attention concerns retaliation. Since the utterance has been preserved in different forms and different contexts by Matthew and Luke one is confronted with the initial difficulty of ascertaining the possible original form of the utterance. In view of the fact that Matthew has built up a series of six antithetical sayings of Jesus and in view of the fact that his general principle of non-resistance is as lacking in harmony with the four following examples as the new patch on the old garment, it seems likely that the phrase in Matthew "Ye have heard that it was said, An eye for an eye and a

tooth for a tooth but I say unto you, Resist not him that is evil" (Mt. 5:38, 39a) is a late and artificial construction. The Lucan context, "love your enemies," which Matthew has set aside for the next antithesis is much more appropriate to the Matthean illustrations. The utterance may have read in its most primitive form, therefore, as follows:

But I say unto you, love your enemies, be good to those who hate you, pray for those who abuse you (Lk. 6:27, 28b). If any one strikes you on the right cheek turn to him the other also, and if anyone would sue you and take your coat, let him have your cloak as well, and if anyone forces you to go one mile, go with him two miles. Give to him who begs from you and do not refuse him who would borrow from you . . . so that you may be sons of your Father who is in heaven, for he makes the sun to rise on the evil and the good, and sends rain on the just and on the unjust, for if you love those who love you what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect (merciful) as your heavenly Father is perfect (merciful)³ (Mt. 5:39b-42, 45-48).

In contrast to the Lucan illustrations which concern the rather prudential advice not to strike back when confronted by the superior force of a roughneck, the Matthean illustrations take us into a different series of situations. The first, the slap upon the cheek, designated specifically by Matthew as the right cheek, involves the serious public insult of a back-handed slap;⁴ the second, a shopkeeper who takes one to court for non-payment of an undergarment; the third, compulsory transportation service for the Roman army; and finally, the man who constantly asks for a loan. In form these illustrations are comparable to the homely, simple and artistic parables of Jesus. As such the point of the illustrations has no association with violence, nor are they a matter of non-resistance, nor do they concern passive non-retaliation, but involve quite a different attitude. The attitudes Jesus recommends in these situations are (1) a refusal to retaliate in kind by giving insult for insult and the creation of an attitude contrary to that which provoked the public insult, (2) the recog-

nition that one has not met one's obligations and responsibilities to the shopkeeper and a willingness to make them good by not merely returning the worn undergarment but at a sacrifice to oneself to give the shopkeeper the more expensive outer garment also, (3) the turning of a required obligation for one in authority to a voluntary giving of one's service, and finally (4), the refusal to let any grudge interfere with another's needs. As Jesus in the first of these antitheses permitted no barrier to be erected within the self against the neighbor so in this utterance on "retaliation," Jesus illustrates the command that man is not to permit another to erect a barrier of antagonism by his hostile actions. In spite of opposition love for the enemy is not to be abandoned.

The reason for non-abandonment is not rooted in a limited love known by the Gentiles and the tax collectors who greet only those who greet them and who love only those who love them, a love which excludes slaves, barbarians and the ignorant. The unlimited, self-giving, self-preferring love for the enemy is rooted in an understanding of God who radically reveals this love in his action. Just as God makes his sun to rise on the evil and on the good and as he sends his rain upon the just and the unjust, so his sons are to act. What is implied in this saying does not mean that both God and man are caught in the laws of nature and have no freedom to act other than the way nature decrees. Rather what is indicated here depends on the fact that each event in the realm of nature comes about as the result of God's separate decrees and as individual expressions of his will. The illustration, therefore, points to God as one who does spontaneously, responsibly, and creatively that which is good for man. Man is to take his cue for moral action from God. Indeed, he is to be perfect even as God is perfect. Obviously Jesus does not have in mind a perfectionism that serves the purposes of human self-realization attained by gradual improvement nor a perfectionism which contrasts the ideal with the real. "Perfect," as Jesus and his fellow Jews used the word, has the meaning of "whole," "sound,"

"normal," "exact," and "true."⁵ For the Jew and for Jesus, therefore, perfection meant an attitude of unwavering loyalty to God and of steadfastness that lacks nothing.⁶ Jesus' statement on perfection as preserved in the Matthean context refers back to two ideas in Mt. 5:45 and Mt. 5:46-47, that God sends his rain and sunshine to all and that the Gentiles and publicans know only a limited love. This concluding statement, therefore, spoken by a Jew in this context can only mean that perfectionism consists in man's endeavor to transcend the incomplete expression of potentialities for good and to express an unlimited and unrestricted attitude of creative good-will, both of thought and of deed, towards the neighbor-enemy. The counsel of wisdom is that man should go as far as God goes in his love for mankind. As God untiringly gives himself in creative and redemptive acts to turn chaos into order and evil into good so man is to imitate God.

In conclusion, it is clear that neither Jesus nor the teachers and prophets of Israel regarded man's endeavor to solve his intellectual problems as critical. Rather the seriousness of man's life involved man's actual and individual encounters with God and his fellowmen. Matters of life and death were found in the realm of personal relationships where man as an indivisible entity caught up in his own inner conflicts was swept further into the stream of the conflicting patterns of behavior and thought of individuals in his society. Withdrawal through asceticism from life's grim and bitter battles was impossible and merely a negative armistice signed by confused and weary men. Nor was legalism the way out. The answer to life's problems by the code-method was also negative insofar as it merely prevented man from doing his worst and offered him a minimum level of decent living with his fellowmen. One traded an eye for an eye, an insult for an insult but no more. The code-method ensnared the unsuspecting so that one almost felt respectable for having kept the laws from his youth up. By relating one's existence to the law one became smugly and comfortably com-

placent about his doing good and did not realize that soon he would turn into a self-righteous hypocrite and would resort to expedient action. Actually, as Jesus indicated, fulfilment of the law gave man courage to live the selfish life, to consider the Sabbath institution above the good of a daughter of Abraham and to pass by a half dead man on the Jericho road because he might after all be a corpse, contact with which would bring contamination. The law encouraged walking on the other side.

Jesus' rejection of the code-method as an approach to answer man's moral problem is a clear indication that he regards it as a man-made scheme to blunt the edge of man's insight into his relatedness to God and man and as an inadequate solution to the challenges faced in man's daily living. On the one hand, Jesus saw that the fulfilment of the law's decrees were frequently nothing more than obedience to Moses (Mk. 10:2-9) and on the other hand he recognized the feeling of complacent satisfaction and the sense of having arrived as in the case of the rich young man. Conforming to a code still permits a limited obedience to God and prevents a direct relation between the soul of man, the creature, and the will of God, the Creator. From this direct relationship Jesus has seen that man exists under the will of God and that obedience to God taken seriously means that man is commanded to love his neighbor as himself. Since this is God's requirement, this love is not essentially concerned with the feeling of pity nor of admiration, of sympathy nor of altruism. We are to love not because our fellowman is equally divine nor because we ought to have respect for our fellowman, but because it is God's commandment. Since we are to love the enemy even as God loves those to whom he gives his rain and as God loves the sinner our love for our fellow man is to be as non-sentimental, as impartial, as uncalculating and as self-giving as that love given by God to those who do not deserve it. Since man is commanded to love his neighbor as himself, it is clear that the intensity of love for one's fellowman is to match the natural love which

one has for himself. To do so requires a radical and rigorous transformation of the self, a transformation which cannot be accomplished by climbing the ladder of altruism, as Sorokin suggests, taking us from a legal marginal altruism to the highest type exemplified by Buddha, Jesus and St. Francis.⁶ Nor can the transformation be caught by time but only by insight.⁷ The setting for this insight is provided in Jesus' understanding of God's demands and in the seriousness of the eschatological context within which Jesus' ethical imperatives are found.

Jesus is, therefore, not the giver of a new moral code. If that were true, man would be plunged into an outer darkness that would make Paul's reaction of pessimism to the Mosaic Law appear as the blazing light of the noonday sun. Thus in his command not to be angry with the brother Jesus recognizes that the problem of murder can be solved only as man feels no antagonism towards the brother. Also in his command to love the enemy, he recognizes that the tension between love and hatred can be solved only by making love all-inclusive. Likewise his teaching on marriage and divorce is not to prevent adultery and divorce, but to clarify the sanctity of marriage as the means of accomplishing the divine will and purpose for man's life. Jesus is, therefore, one who places man in a new status before God and consequently places man in a new status before his fellowman. As man ever stands before God, he gains insight into the will of God and in faith and love prays for the renewal of his inner life at every moment of his life that he may spend his life to the limit in casting out the demons of his own time and

place. In this connection the followers of Jesus recall his teaching, "he that is not with me is against me" and "he who loseth his life shall find it." The answer to man's moral problem involves a commitment to God of one's life and by God's grace man in obedience to God's will must as a responsible individual do that which is creatively and constructively good for those men, singly or collectively, with whom he lives out the days of his life.

REFERENCES

¹ That the judgment refers to the local court and not the final judgment of God, see E. Klostermann *Das Matthäus Evangelium* in *Handbuch zum Neuen Testamente*.

² Cf. Strack-Billerbeck, *Kommentar zum Neuen Testamente* (1922), I, 278-9.

³ The Lucan text reads, you, therefore must be merciful instead of perfect. Torrey's emendation of the text makes it read as follows: Be therefore all including in your good will as your heavenly Father includes all. *Four Gospels* (1933), page 12.

⁴ According to Rabbinic law a back-handed slap which would involve the right cheek is an offence twice as serious as a blow given by the palm of the hand. See Strack-Billerbeck, *Op.cit.*, I 342.

⁵ Cf. James 1:4 and Mt. 19:21; also see Gen. 6:9 where Noah is described as the righteous and perfect man who walked with God and Job 1:1 where it is said that Job was called upright and perfect and that he feared God and turned away from evil.

⁶ *Reconstruction of Humanity*, (1948), page 61.

⁷ Other twentieth century gospels have been substituted for that of Jesus; for example, H. Overstreet suggests that we live by a paraphrase of the title to Brother Lawrence's book, "the practice of the enjoyment of maturity" *The Mature Mind* (1949), page 290. Among present-day writers who recognize that man cannot prop up his collapsing soul through strenuous efforts of self-sufficiency are Karen Horney in her book *The Neurotic Personality of Our Time* (1933) and Joseph Haroutunian in *Lust for Power* (1949).

The Tensions of Christian Living

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IT IS ancient doctrine that man is a creature of contradiction and of compromise.

Each of us is caught in the dualism of the angel and the animal, of the beast and the god, which compete with one another for the rule of our souls.

While we are indebted to dialectical theology for a current revival and dramatization of this doctrine, we should not fall into the error of believing that, in our western tradition of thought, this teaching is uniquely Christian. It is to be found in Aristotle and in Plato as well as in Saint Paul. The differences in emphasis, however, are instructive. Aristotle alone cherishes the classical conviction that somehow or other an ideal harmony can be wrought out of the clash of opposites, and that by rational discipline man may learn to avoid the extremes and to achieve the balanced life of the mean. On the other hand, Plato with his mind-body dualism and Paul with his flesh-spirit dualism incline to the ascetic principle, and teach that there is no salvation for man until the body or the flesh is utterly subjugated or even rejected for the life of pure mind or pure spirit. The distinctive contribution of dialectical theology is to urge that man's career on this earth points neither to harmony nor to ascetic denial, but finds its meaning and fulfilment in the very fact of the tension between the angel and the animal, the god and the beast.

In any case, since the issue is so much before us these days, it seems worth while to attempt a simplified statement and summary of the essentials of the doctrine. We may enumerate the chief areas of tension and indicate the main alternatives of action; we may inquire further into certain very practical implications for Christian ethics and for the Christian understanding of man; and, finally, we may ask what all this tells us of the significance of

the Savior for our lives. Such an inquiry as this may not yield much that is startling and new, but it may contribute to the discussion certain useful qualities of order, clarity, relevance, and intelligibility.

I. *The Areas Of Tension And The Alternatives For Action*

In line with our basic assumption, it seems evident that there are three main alternatives for action. As a matter of convenience, these may be designated the Animal, the Angelic, and the Human alternatives. The Animal strategy is a simple surrender to the impulses of carnality, in which the mind becomes the mere tool of desire. The Angelic strategy, which is rare and precious in our civilization, is the effort to punish the flesh and to subdue the body, until mind and spirit shine forth in utter purity. However, the characteristically Human strategy is to accept the tension between the beast and the god, and to seek to develop out of this tension a life which shall have more nobility than the Animal and more love and humility than the Angelic.

The first area in which the tension obviously operates is that of sex, marriage, and the family. It is easy to glorify any one of these institutions, and to make it an end in itself. While sex is the more inescapably carnal in character, we need to be reminded that a too smug engrossment in the satisfactions of one's own marriage, or family, may be just as great a peril to the soul as a career of lechery. On the other hand, the Angelic strategy is well known to us through a long ascetic tradition which has taught that sex, marriage, and the family must be forsaken altogether if one is to achieve the life of the spirit. The more common and infinitely more complicated Human strategy has been to accept sex but to lift it up to the level of love; to accept the family and, even while appreciating it for its own values, to make it a

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school for a larger loyalty to human brotherhood.

A second obvious area of tension is that of business enterprise. Here the strategy of the Animal has triumphed over an entire civilization. Indeed, in our culture the beast of acquisitiveness surrounds himself with the ancient rituals of the spirit, and proclaims that he is not animal but angel, not beast but god. In view of the human readiness to succumb to this level of behavior, it is no wonder that great thinkers from Plato to Karl Marx have attacked the evils of private property, and that many great religious traditions—Christianity, Hinduism, Buddhism—have often taught that the discarding of possessions, the emancipation from things, is a prerequisite to the life of holiness. Nevertheless, the Human strategy still lies in a middle ground where we seek the fulfilment of the creative power of God in us through the use and the shaping of material objects, and where a wise stewardship makes wealth the servant of the needs of all and the occasion for nobler achievements in justice, in beauty, and in truth.

A third important area is that of the state. Recent history has given us dreadful examples of the Animal variety of patriotism, sheer, savage tribal loyalty, in which to love one's own folk is to hate and to seek to enslave all other folk. The Angelic strategy, therefore, repudiates altogether the emotion of patriotism, and claims with the idealists that its true fatherland is any country where the highest values are cherished, or makes a sublimely ludicrous effort, like our current "world-citizen," Mr. Davis, to pretend that it is literally possible to exist today without a passport or even the token of allegiance to a political community. The truly human strategy at its noblest is illustrated by a Gandhi, who frankly accepts the emotion of patriotism and is incorrigibly a partisan of his own people, yet is resolved to elevate patriotism to a level where it becomes the symbol of the love of peace rather than the delight in war, and where it is an emotion that reaches out to embrace in brotherhood the other nations of the world.

Another area of tension, closely related to the preceding one, is that of the police function. This needs to be singled out for separate treatment because there are those who take for granted the size and the machinery of a metropolitan police force, but are horrified at the thought of anything analogous to it on the international scale. They forget that a domestic police force, like a Gestapo, or an OGPU, can be more bestial in its tyranny and more destructive of human rights than any army, and that sometimes an army, like that of Rome in its best days, may be a principal agency for policing the peoples of the world in law and order and peace. The Animal man who finds a savage pleasure in war, and the Angelic man who will have nothing to do with military force are both well known to us. It is the Human predicament, however, and the Human duty to accept the responsibility of using force in a given situation so that the net consequences shall be better than if force had been wrongly used or than if force had not been used at all. The tragic tensions that may arise in this predicament, where the Angel and the Animal almost rend the Human being in two, are part of the recent experience of many mortals. It is at such a point that man learns the inadequacy of human virtue, and finds that, for his ultimate salvation, he must throw himself upon the mercies of God.

A final area of tension has to do with the exercise of power. This cuts across the familial, economic, political, and military areas already discussed. The surrender to the lust for power is probably the most terrible temptation into which man falls most frequently either in private or in public life, and it brings out the beast in us either with subtle and insidious effect or in acts of overt savagery. The Angelic disposition will have nothing to do with any power other than the power of love. While such single-hearted devotion can do much to elevate the morals of society, it is bound to be inadequate in the affairs of government, of business, of education, and even of the family, where coercion inevitably plays a rôle as well as persuasion and inspiration. Once again, the

Human strategy is the infinitely difficult one of accepting the responsibilities of power without succumbing to the temptations. The fact that this strategy is never carried through in complete fulfilment of its own purposes is, nevertheless, no excuse for retreating to the simpler and easier strategies of the Animal and the Angel.

II. Some Implications For Conduct

If we bear in mind the specific areas of tension and the three main alternatives of action that are open to us, then some helpful principles for conduct may be found.

For one thing, it seems evident that there are two conceptions of the saintly life. Obviously the saint may not follow the strategy of the Animal, but he may follow either the Human or the Angelic strategies. He may attempt an ascetic withdrawal from all the chief areas of tension; or he may deliberately immerse himself in the affairs of the family, of business, and of government, and see what he can do to carry on these activities on the noblest plane of endeavor. Thus we have pure saintliness and mixed saintliness; absolute or relative saintliness; the ascetic saint and the secular saint. Since each of these kinds of saintliness represents an ideal which is never capable of complete fulfilment, who shall say that the one is more perfect in holiness than the other?

In any case, it is interesting that Protestants seem to prefer the ideal of mixed saintliness, whereas Roman Catholics give greater prestige to the pure ideal. So far as the Catholic clergy take vows of poverty and of chastity, they follow the ascetic principle with regard to the family and with regard to property; and so far as they take the vow of obedience, they affirm their loyalty to an international institution which claims priority over any local patriotism. On the other hand, Protestants are loath to receive instruction in marriage from professional bachelors, and prefer their clergy to be married and to have children, just as they like their ministers to have some direct involvement in economic and political processes. Similarly,

the whole Protestant concept of vocation in the common pursuits of life is a deliberate secularizing of the saintly ideal. The Catholic distinction between regular and secular clergy is, in effect, only a partial concession to the strictly secular notion of saintliness; while the monastic orders that exist in some Protestant denominations are an effort to recover the power of the ideal of absolute saintliness. Doubtless, a truly catholic church would provide for both kinds.

Meanwhile, we may offer a couple of rules of practice for the saintly life. The first is that the saint should know whether he means to follow the ascetic or the secular pattern. The second is that his saintliness should manifest itself consistently in all the chief areas of tension. There is no holy man more dubious in God's sight than the would-be saint who selects according to convenience the areas and the occasions with reference to which he will follow the ascetic or the secular strategies. So one man will forswear sex, marriage, and the family, and the indulgences of food and drink, but surrender himself to the lust for power. Another will denounce property and the evils of business enterprise, but practice a wanton sexuality. Yet another will go all out in the repudiation of war and of any sort of military preparedness, while he worships the god of prosperity and wallows in the luxuries of a materially abundant civilization. Or some smug individualist will assail the wickedness of politics as well as of war, and rail against the inequities of an economic system which has not made him as rich as his neighbor, while he gives full play to his selfishness through a complete engrossment in the narrow and illiberal concerns of his own person and of his immediate family. These are they before whose presence there should be one to cry out, "Unclean! Unclean!" for they polish the outside of the platter, but within they are full of extortion and excess.

It seems clear also that the ideal of absolute saintliness is never to be pursued by an entire society. To do so would be to engage deliberately in the practice of social suicide. An individual may abstain from marriage and fail to

reproduce himself, but a society may not. An individual may usefully follow the rule of poverty, but a society may not. An individual may ignore national loyalties, but a nation cannot. An individual may refuse to bear arms, but a nation dare not. It is true that an important distinction is to be made here. We may say that there is an absolute prohibition against society's following the ascetic rule with reference to the family and to economic activity. On the other hand, it may be one of the goals of human welfare that national loyalties should some day be transcended, and that national armaments should cease. However, we should understand that, if these goals are ever achieved, it will mean that the nation as we know it has become extinct. Furthermore, the loyalty to the nation will have been simply transmuted into loyalty to one or two super-states, and the armaments of the nation will have become simply the police power of some world organization. Even under these circumstances the essential quality of the Christian tension is by no means abolished. In general, therefore, society as a whole, unlike the individual or the isolated group, must follow the secular ideal of saintliness. And as Niebuhr shows so well in *Moral Man And Immoral Society*, the achievement of the secular ideal of saintliness is infinitely more difficult for an entire society, than is either the secular or the ascetic ideal for an individual.

The great negative precaution enjoined upon us is that we should have an especial regard for that area of tension where it is most easy and convenient for us to succumb to the strategy of the Animal. Herein lies the practical value of an enumeration of all the areas of tension, so that we may not give our thought only to that area where our virtue is greatest while we ignore the area where our vice is most notorious. Thus a feudal society exalts the nobility of the warrior and scorns the avarice of the business man; and, living in an economy of scarcity, it finds it easy to make a virtue of necessity, and to admire the graces of poverty. But a capitalistic culture exalts the business man over the fighting man, sees in poverty a

token of moral depravity, and praises peace in order that there may be more material prosperity. Similarly, for each individual, there is the spot where he is willing to play the ascetic and to make his brave sacrifices to God, while he reserves for himself another area where he may comfort the animal and stir up the beast that is in him. The conscientious Christian, therefore, will have a consistent regard for the several areas of the family, of business, of government, of war, and of the exercise of power; and, though he may accomplish much in one direction, he will be chastened into humility by the awareness of how he fails in another direction.

III. *The Practical Christian's Understanding Of Man*

The foregoing considerations point to certain generalizations about human nature which are of use to the practical Christian. To begin with, the empirical basis for the doctrine of original sin becomes clear. It consists in the fact that, as we strive to be successfully Human, most of us find it easier to succumb to the Animal than to rise to the Angel. This observation is supported by the common sense of mankind, and finds expression in the colloquial phrase, "After all, it's only human. . ." For when we talk like this, as we often do, we are excusing some action which has a trace of weakness, or of cowardice or of natural selfishness, on the grounds that such behavior is "only human." To be sure, it is "human" also to be brave and generous and sacrificial; but common sense reports that this kind of conduct is as difficult as it is excellent, and that the shrewd fellow will expect our humanness to manifest itself most of the time with an inclination to the Animal rather than with an impulse toward the Angel.

On the other side of the picture, we note that our idealism is always tainted with hypocrisy. A part of this hypocrisy derives from playing up our virtues in that area of tension where the exercise of virtue is most congenial to us, and from ignoring our vices in other areas. In a more fundamental sense, however, this hy-

pocrisy is intrinsic to the Human tension between the Animal and the Angel. Indeed, hypocrisy is peculiarly the prerogative of the human being: neither the pure animal nor the pure angel is capable of it. A certain amount of hypocrisy is an inevitable concomitant of the tension between the actual and the ideal; and, since Christianity accentuates that tension, it follows that Christians are especially liable to hypocrisy. The Christian will always be liable to hypocrisy because he is trying to be better than he is, and his efforts in this direction are bound to be accompanied with some degree of pretense and of self-deception. His best hope in this situation is that he may manage to be a humble hypocrite, who remains mindful of the element of fraud that is mixed with his noblest idealism, and who begs that God will be merciful to him a sinner.

Our third practical generalization is that human nature is inherently maladjusted. This is an inescapable inference from the very fact of the tension. Indeed, not to be maladjusted is not to be human. The Aristotelian ideal of a rational adjustment of all functions is only possible, as Plato already knew, for a disembodied intellect. The Spencerian ideal of adjustment to the environment is a reality for the insect but is not worthy of man. And the adjustment extolled by modern psychology is, in effect, an uncritical acceptance of the prevailing mores which is utterly without moral meaning. The only kind of adjustment which a Christian may seek is an adjustment to the will of God as it is explicitly revealed in the Scriptures, or through the continuous operation of the Holy Spirit in history and in the human heart. But even as we reach toward this ideal, the fundamental tension between the Animal and the Angel remains. Nevertheless, in this maladjustment lies our human glory as well as our human tragedy. For if it is in virtue of this tension that we often fall into failure, it is also in virtue of this tension that we achieve whatsoever may be excellent and true and worthy of good report.

Finally, it is obvious that the life of man must always be a compromise. It is his per-

petual task to keep body and soul together. Nay, more than this, he must make body and soul to interpenetrate one another, so that the body provides an earthly discipline as well as an effectual expression of the impulses of the soul, and so that the soul contributes a higher level of fulfilment and an immortal meaning to what would otherwise be merely physical occasions. In this task there can never be achieved in action that respect for absolute principle which is possible only for the beast or for the god. Man's conscience is forever an uneasy conscience, and in the compromises and adjustments which he continually works out for his maladjusted being, he has the infinitely difficult responsibility of determining that his compromises shall be pointed toward the good rather than toward the bad. It calls for both Greek intelligence and Hebrew righteousness to play this rôle with dignity and with reward in spiritual growth. Hence there are many who give up the struggle and either relapse into complacent animality, or make escape by shrouding themselves in the delusion of a perfect but an isolated virtue.

IV. The Friend And The Savior

It is our good fortune that, as we walk this way, we do not walk it alone. We have a friend and companion who shares the journey with us; and we have a savior who redeems our weakness with a strength that is more than our own, and who brightens our eyes with a light of the spirit that is more clear and more pure than the light of our day.

However, while we acknowledge Christ as friend and as savior, it is necessary once for all to get rid of the notion that we can practice any imitation of Christ. First of all, it is clear that the alleged imitators did not adequately imitate. Thomas à Kempis' classic on this subject is one of the great manuals of Christian devotion and discipline, but it has the unmistakable bias of medieval asceticism, and it does not give us the full-bodied Christ of the gospels. Similarly, the career of a Saint Francis may be an inspirational guide to the Christ-like life; but Saint Francis had none of Jesus'

awareness of the reality of the power of evil, and he lacked both the intellectual incisiveness and the emotional maturity of his Lord. While we have a great deal to learn from saints of this quality, we must beware of making them absolute models of Christian living, lest we fall into the error that Plato feared for all works of art: that our lives become a mere imitation of an imitation which itself does not adequately present the original reality.

There are two other reasons why the whole notion of imitation is a misleading one. For one thing, as even John Dewey might tell us, the very notion of imitation is mechanical and external. Monkeys imitate, but human beings participate. It is not our goal to copy our Lord, but rather to share in his experience and in his fellowship. In the second place, as any sound theology ought to remind us, the notion of imitation in this instance is spiritually presumptuous. It does not lie within the capacity of man to imitate the Son of God. The belief that we can reproduce in our own careers the "Jesus-way-of-life" is the path to a pride which will tumble us into the deepest pit of sin.

Our privilege, in this affair, is initially the privilege of the disciples. We may walk with the Master, or we may remember that he always walks with us. We may freely associate with him, and we may ask that he accompany us where we go. This does not mean that we understand him sufficiently, any more than did the first disciples; nor does it mean that we can duplicate his life, any more than did those

who dwelt with him in the flesh. But it does mean that we have a friend and companion who does not fail. We have with us a Great-heart who is tempted as we are, whose suffering is more than any pain of our own, and whose strength can sustain us when our own powers fail. Moreover, this is a friend who, when other friends flee, is still at our side; who gives us correction and rebuke when we are able to receive it; who gives us mercy and compassion when our defeat is deeper than mere reproof; and who ever lifts us up and leads us on when our own foot stumbles and our eye can no longer see the way.

More than this, when we will allow it, or when God's grace compels it, Christ is our Savior. At this point the friendship has grown into a communion where there is no longer any distinction between his and ours. For we live in Christ and Christ lives in us. Through his indwelling power, we bring forth such gifts of the spirit as are suited to our own capacities and to our place in life. Because we are yet caught in our earthly frame, there is still the tension and there is still the compromise. But the tension is no longer a torment, and the compromise is no longer a treason. And the contradictions which did once rend us in tragedy are now the coöperating polarities in a creative life whereby we enter into our heritage of divine sonship, and show that what is made in the image of man is also made in the image of God.

Theological Presuppositions for an Introductory Course in Religion

A. ROY ECKARDT*

HOW may a given theological orientation work itself out in planning an introductory college course in religion?

Professor Paul Tillich writes, "Christianity is final only in so far as it has the power of criticizing and transforming each of its historical manifestations; and just this power is the Protestant principle. . . ." A theology based on this principle will avoid old and new forms of both liberalism and orthodoxy; it will be "Protestant and Christian" (*The Protestant Era*, pp. xxii, xxvii, xxviii). This article is written from a similar perspective.

I

Theological presuppositions must always be applied in terms of the situation in which one works. Lawrence College used to be church-related but it is not now except in the most nominal sense. The president has stated publicly that the administration considers it a Protestant college, and this fact bears directly on what the department thinks it can and ought to do in the course here described. Many on the faculty would not agree that Lawrence should be Protestant or even religious, and as a matter of fact the campus atmosphere is to a large extent secular. Most of the people in our introductory course are there because they have to be, although a student can escape by taking philosophy. Most students who enroll in religion take just this one (sophomore) course. There has been about a twenty five percent carry-over into our elective courses. Although this percentage seems to be increasing a little, we know we will never see the majority of our introductory students again

and, consequently, we feel ourselves under the eschatological strain of St. Paul, "I say, brethren, the time is short."

All in all, our missionary task is a delicate one. Our goal is frankly evangelical in character, although this does not mean that our classes are revival meetings or that we always express the goal explicitly. It is by means of the general framework of the course and the way in which material is presented that we try to accomplish our purpose. We have all kinds of ways of rationalizing our position: it is legitimate for us to be evangelical without being academically dishonest or unfair (I think the man who tries to hide his point of view may be guilty of such charges) simply because the overwhelming majority of our students are not active atheists or representatives of non-Christian faiths; they are at least nominal Christians. We are not working in completely virgin territory. We have never put it to our students in so many words but an implied question in our whole approach is, "You are supposed to be Christians. Do you know what Christianity really means and what effect it should have on your lives?"

What kind of Christianity are we to stand for? Additional opportunity to rationalize appears in the fact that, while most of our students are Protestant (although of a secularized and religiously indifferent species), they come to us with backgrounds and presuppositions usually quite different from the view accentuated in our classes. They are used to thinking (in part unconsciously perhaps) of religion as respectability and "doing good," of the irrelevance of doctrine, of themselves and their fellows as really pretty good people, and of the gradual but steady implementation of the ideals of love and brotherhood in the world provided enough people get "educated." Our

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expressed position agrees with none of these points, and if this leaves us open to the charge of onesidedness, our answer is that the students have already been indoctrinated with a different point of view when they come to us.

We are rather suspicious of the professorial outlook which limits itself to presenting all positions as though they were equal. Those who so proceed, while perhaps contending that they do not themselves have a position, do in effect get across a very definite position, the view that it does not matter what one believes, as long as he is as reasonable as possible and won't interfere with the free choices other people make.

On the other side I should like to make three things clear: first, that we emphasize in class that no student will ever be questioned or graded on his personal beliefs and that he has a perfect right either to agree or to disagree with what he hears and reads. Enforced faith is no faith at all. Second, this introductory course is to be regarded as part of a total departmental curriculum, where, as for example in a course entitled *Contemporary Religious Thought*, differing views are presented without the structural orientation of the basic course. Third, in keeping with the quotation from Tillich, we are never above criticizing any and all forms of Christianity, including our own interpretation.

II

To epitomize the goal of the course, it is to aid in the promotion of intelligent Christian faith and life. Perhaps even "aid" is overly optimistic. I am under no illusion that our one little course is going to move mountains. There are some students whom perhaps even the Holy Spirit will probably never move, much less a mere teacher. But in deference to the students, while we impress upon them the virtue of empathy in the presence of, for example, the writings of the Old Testament, we recognize that no one ever fully loses himself in any subject matter when he knows he is going to be examined on it.

With respect to the word "intelligent" in

the expressed goal, we do not regard religious conviction as legitimately divorceable from an employment of the rational faculty. Faith and reason are here held to stand in dialectical relationship to one another, each presupposing the other and driving towards the other. Philosophy of religion is certainly of value although, when taken alone, it is not able to do much more than raise questions. Paul Scherer has rightly said that all the philosophers in the world laid end to end seldom reach a conclusion. It is also important to note that whenever one tries to judge Christianity objectively he is doing so in terms of another faith, faith in reason. This is a complication in selecting reading materials. Writers invariably have points of view and a prevalent one is the assumption (perhaps gratuitous) that one can find out something about religion by being objective, that is, by ascertaining in disinterested fashion what it is different religions teach.

The adherent of a particular faith is nevertheless driven to reason about his position. Furthermore, since God is the source of all truth, a valid faith cannot in any ultimate sense contradict the truths of science and reason. Professor Brightman is certainly right when he affirms that "religion without thought is like a boat without a rudder...." Our students are not only abysmally ignorant of religion; they desperately need stimulation in the realm of critical thought. True, I cannot go along with the notion that education and reason have ultimate saving power. Man is saved not by knowledge but by Christ. And yet I am often reminded of an answer Booker T. Washington gave when he was asked whether education would solve the race problem. "I am sure I do not know, but this I do know, that no problem was ever solved in ignorance."

Life is a good deal more than the mind, but I believe the primary method we in the colleges should both use and advocate to accomplish our task is the avenue of hard thought—else what's a college for? We do want our students to be changed, but our classes are neither worship services nor project centers. They are places where people are supposed to think.

Students are to be graded as rigorously for knowledge and thought in religion as in any other subject in the curriculum.

Thought, however, is not enough. I would count myself a poor representative of the teaching ministry if I never brought my students face to face with the demands of Christian faith and the implications of that faith for everyday living. As my colleague is fond of saying, perhaps one reason many courses in comparative religion are popular is that the enrollee is spared the discomfiture of ever having to make a religious *decision*. We believe that Christianity should be presented in a way that, ideally at least, requires an existential choice for it or against it. We hope for the first, but even the second is better than sloth.

III

Imagine a diagram of a pyramid consisting of five levels, labeled beginning at the bottom: the liberal educational outlook, the religious outlook—history of religion, Old Testament Judaism, First Century Christianity, Protestant Christian faith. This is the way the course proceeds. Each succeeding level does not mean that previous ones are negated but simply that they are transcended or, as in the final case, reinterpreted and reapplied. Protestant Christianity accents the New Testament principle of justification by faith. (The “Protestant principle” of self-criticism, by the way, is a different way of stating the principle of justification by faith. We can never achieve an absolutely valid and closed theological system. This would be justification by wisdom.) Biblical Christianity came out of Old Testament Judaism. Judaism arose on the basis of a special revelation from a God who has never left himself without witnesses among all peoples, and, finally, the religious outlook is not irrational but represents the conversion of reason for divine ends.

In keeping with the scheme mentioned, the course is divided into four approximately equal parts of a half semester each: History of Religion, Old Testament Judaism, New Testament Christianity, and Christian Beliefs. We

tend to look at our task as one of guiding our students to the highest possible level. Since, however, we are men and not God, we are willing to grant the possibility that it is wrong to expect others to believe as we do. And so we do not stand at the top of the scheme trying forcibly to hoist everyone up to where we are. We try to fill the rôle of companion along the way, but we hold that each student should take each step, or refrain from taking any step, on his own. If even one step is taken we do rejoice. Thus, we believe that, while it is better for a student to achieve the first step than to fall prey to unreason, we also believe there is improvement in his regarding the world from some kind of religious perspective, rather than interpreting it after the manner of “liberal arts” secularism. The idea mentioned before that a student should be confronted in equal fashion with varying ideas, employing his reason as *the* instrument of decision and making up his mind freely, stems primarily from the Greek philosophical tradition rather than from a religious outlook. I am convinced that a virile department of religion, whether it calls itself Christian or not, will raise serious questions concerning this idea.

In many liberal arts college catalogues there are similar statements to this one: the function of the college “is to emphasize the study of the physical and social environment of man and the thoughts and achievements of the human race, and through this to develop well-integrated personalities, in terms of physical well-being, independent thought, discriminating aesthetic perception, effective expression, and social responsibility in a democracy.” I cannot rest content with such objectives. Religion should involve a “divine discontent,” which leads to a judgment, not merely human in origin, upon *all* thought and upon *all* achievement. And so, if some of our students come out of the course renewed in faith at least to the second level, now regarding their world somewhat differently than before, perhaps through reflecting on the rule of devotion of the Bhagavad Gita or on the stately psalms of

Zoroaster, we do not feel that our work is a total failure.

The course opens with a few sessions of orientation, and, after an analysis of various theories of the origin of religion and of religion among "primitive" peoples, five of the world's living religions are taken up: Hinduism, Buddhism, Confucianism, Zoroastrianism and Islam. Readings include parts of H. P. Van Dusen's *Reality and Religion*, E. D. Soper's *Religions of Mankind*, and selections from the sacred scriptures of the different faiths. (I am not taking the space here to distinguish between the course as now given and potential changes.) In the limited time we have, injustice is inevitably done to the several religions listed, but I think a greater evil would be involved if our people received less acquaintance with the different non-Christian faiths. It is always a worthy challenge to a teacher to have to present material in concise fashion and, as someone has said, all life is a matter of oversimplification.

One aspect of intelligent Christian faith is some understanding of the general history of religion and an acquaintance with the beliefs of people from other traditions. Ideally, this section of the course should aid the student not only to see better the meaning of his own faith by contrast, but should also help him develop a degree of sympathy for his brothers in other parts of our "one world." Such is the responsibility of the Christian. However, in keeping with the general purpose of the course, while we try to be sympathetic, we are not remiss in pointing out differences between the various faiths and Christianity. We supplement history with interpretation and criticism, although I hope always in irenic fashion. For example, Confucianism makes much of the gentleman. An article by Karl Löwith in *Theology Today*, which I recommend to my students, speaks of how the idea of a Christian gentleman "is a contradiction in terms because a gentleman is a man of the world while a Christian is a follower of Christ." I wish some of the students would take this article home with them and show it to their parents, for

many of whom, as well as for many of the boys and girls, college is a place where one goes to acquire culture.

On the other hand, I do not hesitate to turn to non-Christian religions to bear witness to what I believe is divine truth. For example, some of our students have been infected by the one-sided notion that man is simply a creature of heredity and environment. Carried to its logical conclusion such a position means the end of ethics. Crime becomes anything but the fault of the criminal. In such a situation one can well call upon what is by contrast the ennobling humanism of a Confucius or a Gautama, testifying together that every man is a responsible being.

IV

From a Christian perspective, Old Testament Judaism belongs on the next higher level; is in fact part of what has been called the "latent church," pointing as it does to the coming of the Christ; while New Testament Christianity is at the fourth level. We proceed more or less chronologically in the biblical sections, assigning goodly portions of the Old and New Testaments. The texts are Freedman and Smart's *God Has Spoken*, which is clearly written and helpful although not arranged chronologically and rather elementary for college work, and A. M. Hunter's *Introducing the New Testament*, which discusses only fourteen books but is an excellent little study. We try to use materials that are scholarly, but not to the point of either submerging or ignoring the Christian witness or becoming boring to the students.

We do our best to teach the Bible in terms of what the Bible teaches. Merrimon Cuning-gim has pointed out that too often the content of courses in the Bible is "mere genealogy, military history, sociology, and biography." I would say that the Bible should be taught in terms of the last of these, although the biography not of men but of God, for that is what the Bible is. Its chief character is God. In our course we do not reduce the Scriptures to fine literature or to a series of sources for

scholars to disentangle and enjoy; or to human history where, in keeping with the dogma of historical causation, the period from 2000 B.C. to 150 A.D. becomes a combination of the interplay of Mesopotamian and Greek influences and something called the Hebrew genius in religion. We do not reduce the Bible to a useful assistant to the moral life, where the prophetic and Christian zeal for love and justice is torn out of its theonomous context. We teach the Bible as a biography of the Lord of history, who holds the destiny of men and nations in the palm of his hand, is working out his sublime purposes in love and in judgment, and who has performed a mighty act for the redemption of men in his only begotten Son, Jesus Christ.

Is this hopeless subjectivity? In one sense, yes. But in another sense it is out and out objectivity, for we seek to present the objective message of the Bible itself. There is a false objectivity in that form of college instruction which is willing to analyze the Bible every which way under the sun if only it can successfully escape having to think biblically.

While we believe that Christian faith should be biblically oriented, we do allow for interpretation and criticism, as against point-by-point acceptance of Scripture in literalist fashion. No biography was ever letter perfect. If the Bible contains God's Word, it nevertheless made its initial appearance to generations removed from ours, and unless we have adequate historical perspective it is impossible to understand the biblical revelation of God. The Bible is not a catechism; it represents the Word of the living Lord. I am willing to use the description, "autobiography," rather than simply "biography," provided due allowance is made for the human sin and error of the biblical writers, who were also limited by a particular environmental situation.

A non-interpretative and non-critical view of Scripture can be criticized from the standpoint of trinitarian Christianity. God the Father is sovereign, even of the Bible. Our supreme loyalty is to Him and not to the Bible. Scripture is to be read from a Christocentric

perspective. Luther speaks of the Bible as "under Christ as a servant." The Holy Spirit is our present guide in all things, and I take this to mean that a dynamic conception of Scripture must replace a static one. If the Bible does contain God's Word unto our salvation, its message must be directed to the contemporary human situation, which is of course a foundation stone in the liberal approach to the Scriptures.

If biblical criticism is legitimate, we must not allow it to obscure the forest for the trees. Perhaps Joshua never actually said, "Choose you this day whom ye will serve." But there it stands in the record as a word from the Lord, and I want my students to know that it applies to them. They learn the obvious fact that in the gospel accounts Jesus becomes the Messiah at different stages in his life, the later the writing the earlier the assumption of Messiahship. But the fact remains that Jesus is regarded as the Messiah in all four gospels.

V

The Protestant version of Christianity forms the apex of the plan, although I do not mean to imply that Protestantism should not be biblical in emphasis. Since, however, we are not fundamentalists, we do not stay back in the first century. Protestantism is at the top not because it has some kind of inherent virtue but because of its principle of criticism mentioned earlier.

The last section of the course amounts to an elementary study in systematic theology. While the first three parts are run primarily on a lecture basis, the discussion method is used in the fourth. We seek as much class participation as possible, partly on the conviction that the students should now be able to speak more intelligently about religious problems than was the case at the beginning of the year. We read two books concurrently, the sermons in Tillich's *Shaking of the Foundations* being worked into the general framework of W. B. Easton's *Faith of A Protestant*. Although the Protestant point of view is accentuated, we do stress the fact that there are

many things in common between that position and Roman Catholicism, Judaism and various non-Christian faiths. The topics we discuss follow to a certain extent the chapters in Easton's book: The crisis of our time, The Christian doctrine of man, Faith in God, Faith in Christ, The Church, The kingdom of God and eternal life, and Christian ethics in personal and social life. With reference to the last, we do not really go into various ethical problems (we do have another course in Christianity and Social Issues); we simply try to lay something of an adequate theological foundation for approaching the question of ethics. We put this topic at the end deliberately, as a way of giving the students what we believe is an appropriate send-off. Christian faith should certainly have implications for ethical and social action.

There has been considerable student criticism of Tillich's book, ostensibly because it is too steep. One girl wrote that it is "profound but confusing." Maybe we need more books

fitting that description, at least where, as is sometimes the case, confusing means shocking—shocking to established preconceptions. Although I suspect that part of the opposition to the book comes from the fact that no student appreciates seeing the foundations of his present existence under attack, we are thinking of making a change at that one point. Approval of Easton is just about unanimous, although as might be expected, a few object to its evangelical Protestant orientation.

This course, unlike Athena, has not sprung full grown from the brow of Zeus. It is still in the experimental stage and is certainly not beyond criticism. We cover a terrific amount of ground but we also omit some things, (for example, Church History) that perhaps deserve inclusion. If there are criticisms, I shall be glad to hear them. We do feel, however, that we have something to sell our students, and we hope, God willing, to keep on selling it.

Evaluating the Teaching Significance of Biblical Literature

WILLIS W. FISHER*

THE common assumption of church-school teachers that some teaching of the Bible is basic to achievement of character consonant with Jesus' attitudes toward life has of late come under scrutiny again, chiefly for two reasons: (1) the abysmal ignorance of many adults as to both meaning and content of the Bible in spite of past emphasis upon its study, and (2) the seemingly contradictory evidence that such teaching as lies in the Bible, long time asserted to be germane, even necessary, to the achievement of good character, has nevertheless not eventuated in a truly good society nor in a much higher level of conduct among church people than among those outside its sphere of influence. These suggest serious lack of skillful methodology in the presentation of the biblical literature, the absence of the assumed values in the literature, and/or its presentation in such terms as not to make its germaneness to present-day life evident in such a degree as to provide guidance in living.

Perhaps the primary difficulty stems from the assumption of the value of biblical literature for the guidance of human life without examination into the evidence. The reason for this unexamined assumption has doubtless been the inheritance now through some centuries of the idea of the authority of the Bible. That idea has become for a large section of Protestantism the bulwark of their security as a foil to the Roman Catholic emphasis upon the authority of the church. It is perhaps one of the strangest anomalies of human history that Protestantism which began with a pri-

mary emphasis upon the experiential aspect of religious awareness of God by the individual should have very shortly denied its basic tenet, which had its roots both in the prophets of Judaism and in the teaching of Jesus, and have substituted for it an authoritarianism of biblical literature;—in this, making even less appeal to the rationale of human history and the evidence of verifiable living than had Roman Catholicism in its exaltation of the church as authority.

The teaching value of the Bible must be predicated upon the patent fact that all literature is but “frozen experience,” actual dealings of real persons with the world of deity, men, and events, caught and congealed in the language and thought forms of time when the matters under consideration were written down. Its appeal and significance must then be sought in its recognition of certain urges and needs of the human organism, and in its awareness of the necessity of finding one's way within the structure of the experienced world and of conformance to or harmony with its essential character for significant living, rather than in viewing it as an arbitrary rule book for people chosen for success. Basic to the use of the Bible as a vital teaching source is the awareness that: (1) the human reacting organism and its psychological urges and needs are basically the same now as in ancient times; (2) the world and its underlying laws both physical and moral are the same as of old; (3) the controlling divine being is ever a constant; (4) human problems are therefore much the same; and (5) the solutions to human difficulties are likely to have a large measure of commonality, enough to indicate a large measure of guidance for life in any age, once the setting and conditions under which others who sought to know God's way in the world are made clear. On such a basis the Bible is neither a rule book for all

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time, an almanac of the future, a blue print of all good, nor is it a hodge-podge of contradictory idealisms and expediencies, both moral and immoral at the same time, and therefore without significance. It is rather a mirror of man's search for God in which the observant may see both man's long seeking, his frequent and significant finding of him as well as his frequent missing of the way, and the consequent stability or chaos in human relationships. In it one may discern the nobility of striving and suffering for the bringing into being of a good society, the glory and significance of the cross of purpose rather than of the crown of mammon in the affairs of men throughout the ages.

Such a view of the Bible indicates that, for a long while, our church-school procedures in presenting the Bible for religious appreciation and guidance have been seriously in error. A homiletical or sermon approach has been too often used, in which topics deemed appropriate in general religious training have been used as an organizational means for the presentation of selected biblical views. Usually this handling of the Bible has used not more than a few verses or at best a few chapters as a basis from which to launch a discussion. Knowledge of wholes and of settings and conditions basic to understanding the literature have of necessity been at a minimum in such procedure. Students have often therefore failed to recognize the real relevance of the materials. Awareness of meanings has thus been kept at a minimum since the frame of reference historically has not been understood. Consequently apathy toward both the biblical materials and the issues involved has often resulted.

But even if books of the Bible, or whole sections of it, be presented in their historical and cultural setting, enabling the student to become aware of the problems and issues and thus to find its relevance to modern life, there is yet before us the matter of objectives in its presentation to face. (1) What shall be our motivation in the use of the materials? (2) What *objectives* shall guide us in selection? (3) How shall we select the materials? (4) How

shall one *test* the materials as to their relevance for his *objectives*? (5) How can one test the validity of his objectives?

The International Council of Religious Education has set up a series of eight objectives¹ for its program, each of which endeavors to contribute to the life of "growing persons". In spite of the real awareness at many points of human need and the generally good objectives of this list, careful examination of them indicates that, in a world where problems are global, all but three lack true inclusiveness, being mainly concerned with the perpetuation of an institution and a certain historical tradition in religion. Even the first objective: "to foster a consciousness of God in human experience and a sense of personal relationship to him," adequate and universal as it is, nowhere wrestles with the problem of *what concepts of God will make for one world* or lead to such an appreciation of him as will emphasize the unity of all men under God.

The dominant need of this age seems to be an all-consuming and all-encompassing goal: One World., i.e., a coöperative society made up of well-adjusted persons of communitarian purpose taking places of responsibility within a society which knows its goal is *Oneness*. It is increasingly clear that this unity is the *sine qua non* of a continuing social order. If this be true, then it must follow that the major objective in the use of the Bible and/or other literature will be on the part of all the achievement of an attitude which will support this unity, emotionally as well as intellectually.

What tests then shall we apply to the biblical literature to insure its relevance to those whom we teach? A little thought suggests a list of at least ten:

1. *Is the literature suited to the age level of the persons to be taught?* It is obvious that the Bible is primarily an adult book, and that much of it is simply inexplicable to children under ten years of age. Simply because tender age has given them no basis for understanding problems in certain areas, it is wise not to introduce materials dealing with matters beyond their ken, such as polygamy, adultery, killing

of boy babies (e.g., in the story of Isaac and Moses). It will be wise rather to use materials dealing with experiences common at the stage of life of the students.

2. *Is the literature suited to the vocabulary level of persons taught?* Many terms in the Bible are beyond young children. Literature containing such abstract terms as: salvation, justification, revelation, sin, faith, etc., are without meaning to young children. In fact, abstractions such as the above remain even for adults mere verbalisms unless special attention is given to their analysis and basic linguistic interpretation. One can only grow in terms of that which he grasps and sees in human experience. Until he has the linguistic tools to cope with meanings he is not helped by exposure to any literature the meaning of which he can only vaguely guess at.

3. *Does the literature deal with experience at the level of persons taught?* At all ages experiences vary not only in quantity and in kind but also in breadth and depth of interpretation. The types of experiences that any given individual has had will color his interpretation of any idea related to that experience. It is of prime importance, then, (1) to discover the background for appreciation of any given idea that obtains in the individual or group introduced to that idea, and (2) to find means of relating such an idea to that experienced background, if appreciation is to result. One would not, therefore, wisely introduce literary materials for religious guidance involving practices and ideas foreign to the experience of one's students without attention to bridging the gap which exists between present reality and past human experience. For example, literature largely enjoining animal sacrifice can be of little spiritual help to moderns, at least, not without very considerable probing of its motivations and analysis of the reasons for its ancient appeal.

4. *Is the concept of God in the literature valid?* If human experience generally seems to indicate that God is to be thought of primarily under such concepts as power, love, morality, intelligence, spirit, oneness, is literature that

does not carry such ideas or that contradicts such ideas likely to be religiously helpful in actual living, at least, unless its inadequacy becomes a matter for analysis and appreciation? It must be apparent, even to the casual reader, that only parts of biblical literature give adequate expression to the idea of God.

5. *Is the literature universal in point of view?* If we truly need to recognize unity in deity and in mankind, shall we find valuable as producing ideas, attitudes, conduct in this direction, literature that emphasizes arbitrary favoritism of deity for a chosen people? If we use such literature, will not a major portion of the time need to be given to the analysis of the concepts involved and their social results, as well as to their general acceptability to truly religious persons?

6. *Does the literature raise or solve problems of modern importance?* Values inhere in bringing into sharp focus issues and problems that currently face a group. Unless the literature in question can pass the test of relevance to the group involved in its study, it is probably well nigh valueless to that group as a means to religious growth. On the other hand, if it raises clearly an issue of paramount importance, or shows that in a similar situation solutions imimical to human welfare and to religious growth eventuated, its value may be quite as great as if it indicated the achievement of an ideal.

7. *Does the literature suggest a practical project?* This test is based on the principle that learning is by doing. Projects are of various sorts. One may be led to further investigation and thus become a better informed, more aware person. One may be led to a study of attitudes and their results about him, with consequent judgment as to what is desirable or undesirable. One may be moved to initiate or support an organization to promote certain attitudes and ideals, or he may give individual expression to the ideal in his own conduct. Challenge to creative activity toward actualization of ideals is the concern at this point.

8. *Does the literature promote self-evaluation in relation to others, tending toward a peaceful, cooperative society?* In both an affirmative and

negative sense, a proper evaluation of the ego in its relationships to both other human beings and the cosmos is a prime religious concern both for the well-oriented individual and for the achievement of a good society. It is evident that a positive answer to the above question is of great import in respect to the use of biblical literature. Responsibility, coöperation, and thoughtfulness about outcomes thus become of first concern to the teacher.

9. *Does the literature contribute to discovering talents and abilities in those who study it, and does it therefore give meaning and direction to living for the individual and group?* Does it serve to arouse concern over the use of one's life as well as to relate one's activity to a dynamic, integrated Source, so that a sense of oughtness and eternal significance attach to one's deeds, motives, and appreciations? If it helps in the analysis of vocational abilities and motivations and serves to help the student to ground his own lifework upon the consideration of basic human needs and cosmically harmonious values, then he may truly have a sense of divine immanence and a dynamic that will keep him plugging for ideals when the going gets rough. What men need to live by is a vivifying Presence, whose way in the universe of human experience analysis makes clearer and clearer as to direction of activity, and more and more compelling as its import unfolds. If the literature tends to increase such sensitivity and motivation it is of primary significance in its integrative power and in its vocational teleology.

10. *Will the literature produce a healthy emotional response?* If "healthy" be defined as that sort of response that tends toward integration of personality and rational evaluation of feeling-tones, then what is meant by the above is apparent. Since the religious attitudes are at least as much related to emotions as to rationality, it becomes of great significance that one's emotions be understood, integrated, directed, and controlled from within for socially valid ends. Meanings and values may, perhaps, rightly be described as the emotionalization of intellectually perceived goals

in such a degree as to have personal worth and to become directive of the life and activity of the individual or group organism toward desired ends. Stimulation of creative, socially aware, emotionally mature attitudes toward God and man are, then, of prime importance.

In using the above ten criteria for the evaluation of biblical literature for teaching purposes, ten points, or proportionally appropriate less number may be used to achieve a numerical rating for each piece of literature on each of the ten points. By simple addition of the ratings thus given on each point, a figure of reasonable reliability can be arrived at as the T. Q. (teaching quotient) of a given book or portion of a book. If the T. Q. falls below a total score of 50 on this scale, the material must obviously be inferior for instructional purposes in religious idealism. If the T. Q. is higher than 80, the literature must be of more than usual importance. For example, on such a scale, Amos would probably rate at between 83 and 87 points, as would most of the prophetic books. The book of Nahum would hit a low of from 0 to 25 value, largely depending on the age of the students involved, while Jonah would rate close to 100 as instructionally valuable. Likewise, Psalm 137 would rate almost zero, while the story of the Good Samaritan would rank extremely high. With a little practice we believe any teacher can learn to rate relatively accurately any piece of literature proposed for teaching, and that he will find that the application of such a scale tends materially to boost his own sensitivity toward the inherent values of the Bible for the development of attitudes, ideals, and conduct, socially aware and religiously mature. It is with the hope of making a small contribution toward such an end that this article is contributed.²

REFERENCES

¹ See ICRC publication (1940), *Christian Education Today*, pp. 16-17.

² The writer believes that the same method of evaluation may be applied to other literatures, furnishing the teacher a standard by which religious insights may be evaluated in past or current writings of any culture.

Research Abstracts

CHURCH HISTORY(1949)

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The four-hundredth anniversary of the English Prayerbook accounts for the extensive scholarly attention which it received during the year. Massey H. Shepherd, Jr., "The Place of the Prayer Book in the Western Liturgical Tradition," *Church History*, XIX (1950), presents a balanced appraisal of the relationship of the Book of Common Prayer to the various liturgical rites, and in "The Prayer Book and the Bible," *Anglican Theological Review*, XXXI(1949), the same author points out the emphasis in the Prayer Book upon the reading of the Scriptures and its insistence that they be read in a language understood by the people. Professor Shepherd, "The Eucharistic Lectionary," *ibid.*, XXXII(1950), also calls attention to "the retention of the traditional schedule of Epistles and Gospels in the Eucharist" as "one of the conservative aspects of the Lutheran and English revisions of the liturgy." Stanley Morison, *English Prayer Books* (Cambridge University Press, 1949), has provided the most complete and useful study of the subject, and the present edition is an extensive revision and expansion of the first edition published during the war. D. C. Dunlop, "The Original Purpose of the Prayer Book," *Current Religious Thought*, IX(1949) and W. R. Matthews, "The Nation and the Prayer Book," *Hibbert Journal*, XLVIII(1949), discuss the Prayer Book from the point of view of its purpose to provide an inclusive comprehensive worship and thus to promote national unity. Harold S. Darby, "Cranmer's First Prayer Book," *London Quarterly and Holborn Review* (July, 1949), concludes: "In matters of proper approach to God for the mass of his fellowmen in all their moods and needs," Cranmer "possessed, as no one else has done, the gifts and diligence which could impart serenity, dignity, and adequate expression." No one has been his equal "in making articulate the range of the English religious spirit in its public worship and family rites." C. C. Richardson, *Zwingli and Cranmer on the Eucharist* (Seabury-Western Theological Seminary, 1949) traces and evaluates the influence of the Swiss Reformer upon Cranmer as evidenced in the Prayer Books of 1549 and 1552. Robert Stevenson, "John Marbecke and the First English Prayerbook," *Anglican Theological Review*, XXXI(1949), describes the work of the man who adapted and composed the music for *The*

Booke of Common Praier Noted (1549), and who then abandoned his musical career because of a developing theological interest—sacrificing a lesser for a greater good. This value judgment is questioned by the author. W. D. Maxwell, "The Book of Common Prayer and the Reformed Churches," *Hibbert Journal*, XLVII(1949), relates the liturgical movement in the Reformed churches to the Prayer Book. Nolan B. Harmon, "The Book of Common Prayer and the American Churches," *Religion in Life*, XVIII(1949), cites its influence in America, particularly among the Methodists. Closely related to this general liturgical interest are two studies: Gunnar Rosendal, "The Doctrine of the Sacrifice of the Mass in the Swedish Church," *Theology* LII(1949), and R. D. Richardson, "Eastern and Western Liturgies: The Primitive Basis of their Later Differences," *Harvard Theological Review*, XLII(1949). The latter contends that "the bread recitals and views of consecration and sacrifice which are distinctive of the West and of the East are organically related in each type of liturgy, and that those of the East were developed from a symbolic breaking and offering of bread rather than from any New Testament account of the Last Supper."

Considerable historical interest continues to be manifested in Martin Luther and other Reformation topics. Gustav Aulén, "The History of Doctrine in the Light of Luther Research," *Lutheran Quarterly*, I(1949), comments: "Theology after the Reformation twice came into captivity. The first time was the captivity of biblicalism . . . , a captivity in its own land. Freed from this imprisonment, it was led into a still worse, a foreign captivity (the Enlightenment)." The same author in "The 'Errors' of Lutheranism," *Theology*, LII(1949), points to the "community of outlook between the theology of Lutheranism and that of Anglicanism." Anders Nygren, "Luther's Doctrine of the Two Kingdoms," *Ecumenical Review*, I(1949), has sought to correct the notion that Luther's conception of the two kingdoms "opened the door to the secularization of society." Roland Bainton, "Luther and the *Via Media* at the Marburg Colloquy," *Lutheran Quarterly*, I(1949), calls attention to Luther's readiness at Marburg "to sanction communion other than on the basis of doctrinal unanimity." Lewis W. Spitz, "Luther's Concept of the Atonement before 1517," *Concordia Theological*

Monthly, XXI(1950), concludes that even before 1517, Luther portrayed Christ as rendering complete satisfaction to God's justice.

Charles Trinkaus, "Problem of Free Will in the Renaissance and Reformation," *Journal of the History of Ideas*, X(1949), suggests that both the Renaissance and Reformation, "which seem to contrast in so many ways . . . , in certain essentials grapple with the same cultural problem, . . . (and) find themselves in opposition to traditional medieval modes of thought on similar grounds." Robert Clemmer, "Protestantism and Social Philosophy," *Journal of Religion*, XXX(1950), contends that, in the face of the disintegration of the bourgeois order of the last two centuries, "modern Protestantism possesses, in its own tradition, invaluable resources both for its own religious renewal and for the regeneration of Western culture as a whole."

The neglected field of the history of church music has been the subject of considerable research by Robert Stevenson during the year. In addition to the article on John Marbecke in the *Anglican Theological Review*, noted above, the results of his research have been published in several other journals. "Reformed Church Music," *Crozer Quarterly*, XXVI(1949), points out that the attitude of the Reformed churches was shaped by John Calvin, who maintained that "ideally conceived" music in the church should be "Spartan in simplicity," for "he knew the emotional power of music sufficiently well to fear it." "Dr. Watts' 'Flights of Fancy,'" *Harvard Theological Review*, XLII(1949), notes that "Watts was praised during his bicentenary for qualifications he never possessed," and the significant contributions he made were not fully recognized. Seeking to correct this false impression, Stevenson carefully delineates Watts' spiritual struggles within himself and his successful attack upon "the organized prejudice against hymn-singing." "John Wesley's First Hymn-book," *Review of Religion*, XIV(1950), contends that John Wesley, rather than Charles, was the instigator and, throughout, the controlling influence in the outburst of Evangelical song, and that his *Collection of Psalms and Hymns*, printed for him at Charleston, S. C., in 1737, has an importance that transcends the centuries.

Several important studies have been published during the year in the field of the early church. Sherman E. Johnson, "Thoughts on Early Christian Monotheism," *Anglican Theological Review*, XXXI(1949), asserts that the early Christians would have indignantly denied any suggestion that they were departing from genuine monotheism. "The first and most important difficulty that had to be dealt with was the fear of falling into a ditheism or tritheism." George Florovsky, "Origen, Eusebius, and the Iconoclastic Controversy," *Church History*, XIX(1950), states that "the Iconoclastic debate was not simply ecclesiastical or ritualistic: it was a doctrinal controversy." It has been customary "to interpret the Iconoclastic move-

ment as an Oriental or Semitic reaction and resistance to an excessive Hellenization of Christian art and devotion," but actually there was nothing "specifically 'Semitic' in the Iconoclastic theology;" both the arguments and the proofs were Hellenistic. It was a conflict between two Hellenisms. Robert M. Grant, "Irenaeus and Hellenistic Culture," *Harvard Theological Review*, XLII(1949), says that "too often we are content with a picture of Irenaeus as orthodox but rather stupid. Irenaeus is certainly devoted to Christian tradition. But he represents the confluence of Hellenism and Christianity no less distinctly than the apologists do . . . He should not be neglected simply because his results survived." Franklin P. Smith, "Sources and Results of Augustine's Conception of Evil," *Crozer Quarterly*, XXVI(1949), concludes that Augustine's dualistic conception of sin and evil produced an "appalling callousness to moral problems of a practical nature." Meredith F. Eller, "The Retractationes of Saint Augustine," *Church History*, XVIII(1949), contends that "one cannot understand Augustine without giving proper attention to the *Retractationes*," which "is a critical summary of the growth of his thought as revealed in his writings." W. Telfer, "Paul of Constantinople," *Harvard Theological Review*, XLIII(1949), asserts that "Paul tried to be the Ambrose of Constantinople," but failed because of "the inevitable character of Constantine's capital."

A specialized study of more than ordinary interest has been made by Paul H. Kocker, "The Idea of God in Elizabethan Medicine," *Journal of the History of Ideas*, XI(1950). It is false, says Kocker, "to sum up the relations of medicine to the idea of God in this period in facile terms of a conflict between science and religion. Religion had taken medicine into its house."

Charles F. Mullett, "Protestant Dissent as Crime (1660-1828)," *Review of Religion*, XIII(1949), finds that "the eternal struggle between Dissent and those who would make religious ceremonies a requisite for civil office made religion so great a reality to the average Englishman that he never considered it exclusively as a formal revelation or an external institution." Maurice Hussey, "John Bunyan and Arthur Dent," *Theology*, LII(1949), describes the close relationship existing between *Pilgrim's Progress* and *The Plain Man's Pathway to Heaven*.

Two personalities of increasing interest to contemporary scholarship are Kierkegaard and von Hügel. T. H. Croxall, "Kierkegaard on 'Authority,'" *Hibbert Journal*, XLVIII(1950), examines Kierkegaard's "dialectic of authority as worked out in his unpublished and untranslated work, 'The Book about Adler.'" Arild Christensen, "Kierkegaard's Secret Affliction," *Harvard Theological Review*, XLII(1949), seeks to explain Kierkegaard's use of the term "the thorn in the flesh," and identifies it with Kierkegaard's impotency. "In a certain sense," said Kierkegaard, "my whole misfortune is rooted in this: Had I not had money, I should

never have been able to save the dreadful secret of my melancholy. . . . What I really lack is a body and bodily qualifications." C. C. J. Webb, "Baron Friedrich von Hügel and His Contribution to Religious Philosophy," *ibid.*, notes "the affinity of von Hügel's doctrine of divine transcendence with that of writers such as Otto, Barth, and Brunner," but suggests that he is "wholly exempt from . . . the tendency to sever the revelation of God in Christ from that in the general spiritual development of humanity."

Aspects of modern social Christianity have been considered in several articles. Robert T. Handy, "The Influence of Mazzini on the American Social Gospel," *Journal of Religion*, XXIX(1949), asserts that "the American social gospel . . . was more closely related to certain European thought-patterns than has generally been appreciated by interpreters and historians of the social gospel. . . . Further study . . . will more fully reveal the significance of many (European) individuals, of whom Mazzini is but one representative, in the Americanized version of modern social Christianity." A. I. Abell, "Origins of Catholic Social Reform in the United States: Ideological Aspects," *Review of Politics*, II(1949), reports that "the later nineteenth cen-

tury Catholic affiliation with social movements was mainly an aspect of the Americanization policy and, as such, was prompted less by arguments based on justice and charity than by a desire to appease public opinion." Thomas O. Martin, "The Independence of the Church," *American Ecclesiastical Review*, CXII(1950), discusses the problem of church and state in the light of "the third canon of the second Council of Nicea, held in 787, which provides that every election of a bishop, a priest, or a deacon made by civil rulers is to be considered null and void." "The real . . . 'separation' (of church and state) . . . is preserved by a close union with the Head of the Church who is independent of all temporal rulers and guides and directs an independent organization, which . . . can and does co-operate with the temporal power, but does so as an equal, not to mention a superior, society." An evaluation of the significance of Shirley Jackson Case has been made by C. C. McCown, "Shirley Jackson Case's Contribution to the Theory of Sociohistorical Interpretation," *Journal of Religion*, XXIX(1949), and Paul Schubert, "Shirley Jackson Case, Historian of Early Christianity: An Appraisal," *ibid.*

Book Reviews

Religion and Culture

Religion and Culture. By CHRISTOPHER DAWSON. New York: Sheed & Ward, 1948. 225 pages.

Notes toward the Definition of Culture. By T. S. ELIOT. New York: Harcourt, Brace and Company, 1949. 128 pages.

Among the Christian sociologists who write from the Catholic point of view is Christopher Dawson, whose most recent work is a volume of the Gifford Lectures delivered in 1947, *Religion and Culture*. Moving easily but with erudition over large areas of sociology, anthropology, and comparative religion, Mr. Dawson introduces his main thesis by a discussion of the history of natural theology, particularly in relation to recent developments in comparative religion; then by a discussion of the two "elements of religion," that is, the transcendent element in external reality and the depths in man's own mind; and, finally, by a discussion of the mutual interaction of religion and culture and the simultaneously conservative and dynamic function of religion itself. Mr. Dawson's main thesis is that social ways of life which are also religious tend to develop specialized forms and that these forms can be reduced to three primary archetypes, the priest, the king (or law-giver), and the prophet (or seer). He traces these archetypes in three non-Christian religions and then examines "science," "law," and "spiritual culture" (the discipline of the soul or the interior life).

In the last chapter, "Religion and Cultural Change," he returns to more general conclusions. Western Christendom provides him with additional illustrations of the double role of religion in relation to culture: religion is a unifying force in the creation of cultural synthesis and a revolutionary disruptive force in times of social change. The major problem of the relationship between religion and culture he summarizes by a statement of the conditions

which make a fruitful coöperation between religion and culture possible: "on the one hand, the assertion of the absolute transcendent spiritual claims of religion must not be interpreted as a denial of the limited, historically conditioned and temporal values of culture, and on the other the forms of a particular culture, even when they are inspired or consecrated by a religious ideal, must not be regarded as possessing universal validity." The problem, as he points out, is particularly crucial in a time when by a sort of social schizophrenia we have a secularized scientific world culture which is a body without a soul while religion maintains its separate existence as a spirit without a body.

Mr. T. S. Eliot shares the Catholic tradition of Christianity with Mr. Dawson but as a member of the Anglican rather than the Roman Communion. He agrees essentially with Mr. Dawson's definition of culture as an "organized way of life based on a common tradition, and conditioned by a common environment." Like Mr. Dawson he believes that religion is essential to a vital culture. But his method is very abstract and summary, and much of what he has to say has been said by others, particularly by such writers as Jacques Maritain (in *True Humanism*, for example) and by Christopher Dawson. He himself has unhesitatingly acknowledged his indebtedness to these and to writers in his own Communion. Mr. Eliot's own special talent is for sensitive and wise modulation and variation. These wise qualifications are the warp of which his statements of principle are the woof. Closer attention to the resulting texture would forestall such peevish and irrational attacks as that made by Mr. Robert Hillyer in the *Saturday Review of Literature* last year, an attack now thoroughly discredited. (See "The Case Against the Saturday Review of Literature" [1949] published by the Modern Poetry Association.)

For the general reader, perhaps, neither of

these two works will be as interesting as earlier books by the same writers. Mr. Eliot's *The Idea of a Christian Society*, for example, engaged a wider area of his sensibility and was richer in content. Mr. Dawson's earlier *Progress and Religion* analyzed a problem more immediate to us all, as Mr. Schlesinger's new book testifies—the nineteenth century background and the "religion of progress." Mr. Dawson's writings, however, are unified and consistent in point of view, and it is the breadth and perspective shown in such works as this last one that give profundity to his analysis of the specific problems of our age of transition and anxiety.

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Christianity and Civilization, Part II. By EMIL BRUNNER. New York: Charles Scribner's Sons, 1949. ix + 147 pages. \$2.50.

In reporting this second series of the Gifford Lectures, the critic may separate the underlying structure of the argument from the specific areas of discussion. The author discusses nine features of civilized life, such as technics, tradition, art, law and power. In all of them he finds evidence of the same malaise: the progressive decay of Occidental civilization, the cause of which is to be attributed to the progressive decline of Christian influence (p. 132). The decay begins with the gradual shift from a Christian to a secular view of life and ends in the totalitarian state. The hope of renewal lies in the return to Christian faith. The prospect is gloomy indeed and will probably become gloomier, since Dr. Brunner cannot predict an epoch of general return to Christianity.

To the present writer this general argument appears neither fresh nor convincing. Any thesis, of course, must be ridden very hard to cover so vast a field in so short a time. Too many results are too glibly assigned to too few causes. Altogether too much is blamed on secularization and too much is claimed for the Christian faith as the source of civilization and as the basis for its earthly hope. Com-

pared with the New Testament writers, Dr. Brunner bases too much of his analysis upon the doctrines of creation and man, and not enough upon the doctrines of salvation and the Savior. The apostles detected signs of the kingdom in the very processes of decay, and this enabled them to find hope and joy where Dr. Brunner finds gloom and disaster. They could trust that God was active in the agony of creation, for they experienced that agony as the travail of new birth. They would not, I think, be so readily frightened into identifying the totalitarian state as "the Satanic incarnation of our time" (p. 121). They were perhaps too inured to "bleak prospects" to reckon on the chance that Christianity might accomplish a shift of power in the political field.

Apart from this almost unilinear interpretation of civilization, however, there is a rich wealth of valuable insights in the various lectures. Dr. Brunner merits high respect and deep gratitude for the illumination he throws upon such diverse realms as modern art, education, tradition and vocation. In his description of the function of art and its relation to religion, the analysis of the major theories of education, the exploration of the relation between tradition and a dynamic society, the treatment of the will-to-work and work-idolatry—in all these areas many observations are made which stimulate imagination and provoke discussion. The author's horizons are large and his mind is perceptive. Few readers there are whose horizons will not be stretched by this effort to grasp synoptically the many activities which we call civilized. The college faculty that wishes to reexamine its curriculum, or to redefine its philosophy of education, or to orient the centrifugal departments around a central purpose, might well begin with a series of forums based on the chapters of this book, for here a Christian thinker of first rank points to the true function of almost every field of study, from the technological institute, to the art department, to the school of business administration.

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The End of An Age. By WILLIAM RALPH INGE.
New York: The Macmillan Company, 1949.
288 pages. No price given.

The seven essays contained in this volume exhibit a wide range. The first provides the title of the book. The others are "The Sickness of Christendom," "The Curse of War," "The Twilight of Freedom," "The Philosophy of the Wolf State," "Escapism," and "The Population Problem." These stimulating chapters reveal both breadth and pertinence in the former Dean of St. Paul's thinking about some of the major problems of the day.

The author is no champion of institutional religion, despite his long connection with an established church. "It is very difficult to say," we read in the second essay, "whether Christianity, as distinct from institutionalism, is really losing ground. It may be that in the future religious experience, as opposed to external authority, will be the impregnable rock of faith. If this is so, Christianity will become more individual and more universal. There will be an end of the insolent arrogance of exclusive ecclesiasticism . . ." (p. 104).

Similar incisive comments occur frequently throughout the book. A loyal Britisher, Dean Inge nevertheless voices no regret because of the ending of British imperialism, but sees in it a real advantage (113). He accepts gladly a reduced status for the English people, setting up as an example the enlightened character of such small but highly civilized small states as the countries of Scandinavia.

Nor does the author hesitate to speak out unequivocally about the American bombing of Hiroshima and Nagasaki as a "horrible crime" (183).

It is to be hoped that we shall be able to read more books by this Christian "elder statesman" of England.

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Lust for Power. By JOSEPH HAROUTUNIAN.
New York: Charles Scribner's Sons, 1949.
172 pages. \$3.00.

The author of this book has given us an arresting picture of our human situation. He has used neither the conventional terms of Christian piety (liberal or neo-orthodox) which have meaning only for those who have been trained in the Christian tradition, nor the technical terms of psychology, philosophy and anthropology.

He has described with vivid phrase and concrete illustration the behavior of his contemporaries as he has observed them in order to determine if possible what has brought us and our world to our present confusion.

As the introduction states, "The *malaise* of the human soul is occasioned by vicissitudes of life but it is not caused or produced by them." Somehow the "love of power for good" which is natural to man has been "transformed into lust for power for itself and for evil," a lust which can only destroy. To understand this transformation it is necessary to penetrate beyond the sources listed by the psychologist.

It is difficult if not impossible to summarize adequately the seven chapters (pp. 7-139) with their combination of graphic description and close reasoning. A brief review can include only a few of the significant theses.

The machine which releases man from dependence on nature, "which promises him an unlimited variety of goods" becomes "the new god, . . . the giver of every good and perfect gift, the lord of the 'economy of abundance,'" and man as master "tastes daily of absolute . . . power." Yet the machine has brought a new bondage.

Furthermore, dependence on the machine, in displacing the older dependence on nature, has also brought a new dependence upon other men. Out of this dependence has come both organization for the sake of power over others and the individual's sense of powerlessness as he finds himself caught in the struggle between organizations. Men with machines do not assault their neighbors directly; they can pity the unfortunate; "but they use him, as they use their machines, for the sake of power and goods." Such concrete expressions of the lust for power cannot be understood without a

knowledge of modern society, but the lust is not caused by environment; it is a *human* response to environment."

Chapter 3 seeks to understand the origin of this response. To the reviewer the chapter seems a modern exposition of the judgment of Ecclesiastes (Ch. 3). "God hath made everything beautiful in its time, yet He hath set eternity in the heart of man." Its antithesis might be phrased in Augustinian terms of time and eternity; or as the relative and the absolute. More simply it is life and death.

No one is surprised by the vices and cruelties in our world; yet everyone is innocent in his own eyes. Guilt so disavowed, denied theoretical existence, becomes a readiness to accuse all other men of being guilty; but such accusation does not bring freedom from anxiety. "Man is unable to love. He recognizes that the demand for love is categorical . . . but loving is a moral impossibility."

"Science . . . has revolutionized our society. It has made for incredible progress in the cure of disease . . . it gives the human spirit a new and god-like dignity." But the scientific method has provided us with no effective antidote to the lust in our world. It gives us mastery over things, but we can neither turn away from the road to ruin nor slow down our rush toward it.

The final chapter is entitled "Antidote for Lust." This is no appeal to return uncritically to the faith of our fathers, effectively and nostalgically described at the beginning of Chapter 6. The practical impediment to Christianity is the dissociation of the problem of justice from our responsibility for our destiny. Man cannot exercise "justice from a position of security. It becomes condescension."

Here summary or quotation tends to be especially misleading since the author's position must be faced as a whole. If his analysis of the course of the human perversion of love of power into lust for power is correct, the conclusion follows inevitably: "Our lust itself with its misery and miserable effects is witness

against us that we cannot exist apart from God."

LOUISE PETTIBONE SMITH

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Signs of Hope in a Century of Despair. By ELTON TRUEBLOOD. New York: Harper and Brothers, Inc., 1950. 125 pages. \$1.00.

Elton Trueblood, who has long since established himself as an able spokesman for the religious feeling of contemporary American college communities, brings us in this little volume a group of lectures which he has delivered orally a great many times to academic groups in various parts of the country. His first lecture swiftly sketches in sharp and lurid colors the doom which impends over the world as it reels past the half-way mark of the twentieth century. But in the midst of this darkening gloom, Trueblood sees on the horizon faint rays of light which suggest that the morning comes.

One of the great facts of this era, we are told, is the yearning for an ecumenical fellowship which is sweeping over the world. It exhibits itself in the world organization of churches, but also in numerous other ways, political, social, cultural. Another ground of hope is the vigorous theological revival which has characterized our generation, with able spokesmen in practically every land. Not since the reformation has theology been such a vital concern. At the same time, laymen have begun to experience an awakening of their own. The formal conservatism of their priestly leaders has inspired in many denominations active lay participation in the great enterprise of piety and moral endeavor. Last, our attention is directed to the growth of redemptive societies. In various communions, Christians are rediscovering that a life of piety and devotion can flourish best only in a company of like-minded persons; and that the full rewards of faith can be realized only through the deliberate practice of ascetic discipline.

These signs of hope, Trueblood feels, assure us that the seeds of faith still possess their ancient virility in our time, with promise of

a coming harvest. The style of the book is delightful. Trueblood knows how to write good prose, and the literary form with its beautiful clarity of expression is based on good thinking. Naturally, in such brief popular addresses, the treatment does little more than to indicate the direction of the author's thought. One wishes there were solid foundation laid under the various propositions expressive of the modern mood. In this respect, the book is more like a news story than a work of theology. That the particular phenomena here called 'signs' are actually characteristic of our time, every observant person must admit. Whether they have the full prophetic and redemptive meaning which our author attributes to them is what all of us would like to know.

S. VERNON McCASLAND

University of Virginia

Science and Religion

Scientific Autobiography and Other Papers. By MAX PLANCK. Translated from German by Frank Gaynor. New York: Philosophical Library, 1949. 192 pages. \$3.75.

Quantum theory, that essential part of the ground plan of atomic physics which states that atomic energy is emitted, not continuously, but in bundles, packets, or quanta, celebrates its first half-century this year. It was in 1900 that the late Max Planck, who shares with Einstein the primary responsibility for radically refashioning classical physics, read his paper on the quantum theory to the German Physical Society.

In his *Scientific Autobiography*, the great theoretical physicist writes briefly, simply, and engagingly of his life-long quest for laws which apply to the absolute mechanism of the world, "the most sublime scientific pursuit in life," of his labors on the Law of the Conservation of Energy and on the Law of Entropy, of his colleagues and teachers, Helmholtz, Kirchhoff, and Hertz. As Professor of Theoretical Physics at the University of Berlin from 1892, Planck was in the vanguard of the revolution that is modern physics with its relativity and

quantum theories. Planck steadily communicates his thrill for ideas: "He who had reached the stage where he no longer wonders about anything, merely demonstrates that he has lost the art of reflective reasoning... The element of the wondrous in the structure of the world picture increases with the discovery of every new law" (pp. 92-3). In this life-sketch it is plain that science is also a matter of men: "A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that it is familiar with it" (pp. 33-4).

In the last and ninth decade of his fruitful career, Planck (1857-1947) wrote the essays that round out this volume. "Viewpoint," the notion of the different sciences and of religion as so many different modes of analysis or roles of response to one independent, absolute, never completely disclosed, metaphysical Reality, is the heart of Planck's technique for dealing with such familiar problems as the concept of causality, freedom and determinism, phantom problems in science and the nature of exact science, the body-mind problem, and the relations of religion and physics. In the universal constants of physics and in Lagrange's principle of least-action, he finds not only a rational but a purposive will governing nature through law. God, under the aspect of world order, is the goal of science and the object of its approximating "world pictures." The world order, in its aspect as God, is the starting point of religion; thus the aim of the learning intellect is the same as the source of the sentiment that motivates the active will.

ROGER WYATT BARRETT

Ohio University

Philosophy of Nature. By MORITZ SCHLICK. Translated by Amethe von Zeppelin. N.Y.: Philosophical Library, 1949. xi + 136 pp. \$3.00.

Those caught in the current popular trend toward establishing God, freedom, and immortality upon the principle of indeterminacy

would do well to take note of books like this one. Ministers and theologians need not agree with the type of positivism represented by the Vienna's circle's broadest representative, but we neglect it at our peril. I wish one could be as sure of the book's readability. The most careful compilation by devoted students of even a master's lecture notes can never do justice to either the form or content of his thought, and in this case as usual the doubly indirect communication involved is unsatisfactory.

The first thirteen chapters comprise Schlick's lecture notes for a course on the philosophy of physics, as revised in 1936, and are as tightly-knit and terse a statement as one could want—much too terse for the browser. The philosophy of nature, as he understands it, aims not at consolidating the various sciences—something which can be attained only by science actively experimenting—but at interpreting the meaning of the propositions of natural science, *i.e.*, the reduction of scientific statements to more basic references. He goes on systematically to discuss pictorial models, explanation, theory-formation, classical and relativity physics, causality, and similar topics in an incisive and stimulating way, distinguishing between the meaningful and the otherwise (in the logical-empiricist sense) in scientific discussions.

The last three chapters are translated from verbatim notes of three lectures, given in 1927, on the relation of physics to biology, wherein he examines vitalist theories, pointing out the methodological difficulties inherent in an attempt to establish a non-spatial factor upon spatial data. In addition, three extracts from Schlick's contributions to Dessoir's *Lehrbuch der Philosophie* are appended, the second, an historical and analytic study of the concept of the atom, being excellent despite its brief compass. Bibliographical notes and an index are included.

Those who know Schlick from his *Allgemeine Erkenntnislehre* will not find a new Schlick here. Those who know primarily his *Problems*

of *Ethics* will find here much suggestiveness toward the interpretation of that work.

EDWARD J. MACHEL

University of Colorado

The History of Nature. By CARL F. VON WEIZSÄCKER. Chicago: The University of Chicago Press, 1949. 191 pages. \$3.00.

In this small book Carl F. von Weizsäcker, a German scientist noted for his recent restatement of the Kant-Laplace (nebular) hypothesis of the origin of the universe, joins the list of men of science who are seeking to make the interpretation of science to other men in today's world.

The main thesis of the author centers in the historic character of nature, implied by the "second law of thermodynamics" or the theory of the running-down universe. This theory implies that events in nature are non-repeatable and therefore significant—in a word, historical. Weizsäcker relates this concept to Christian faith, which finds real and eternal meaning in historic events.

The alternative to nature so conceived is an evolutionism which thinks of nature as eternal and self-sufficient and which has no need of God, since man's salvation is held to come through an "infinite upward evolution." One may question Weizsäcker's claim that the second law of thermodynamics, expressed about the same time as the theory of evolution, was held in the background by "subterfuge" because it contradicted that popular doctrine. But he is safe in saying that that "second law" would have weakened the evolutionary faith that life itself, apart from God and history, has meaning. Weizsäcker does not, of course, repudiate the idea of evolution itself. What he does reject is the notion that that theory is adequate for a full interpretation of man and the universe.

The last chapter, on the "inner history" of man, is of especial interest and importance for the Christian reader. A blurb on the jacket cites Reinhold Niebuhr as saying that Weizsäcker is "a natural scientist who really understands the unique dimension of human exist-

ence." And well he might, for this chapter reflects ways of thought characteristic of Niebuhr himself. At times, too, the language is reminiscent of Kierkegaard in a manner which is hardly accidental: "Men who knew what God is, also knew that of God one can speak only with fear and trembling" (p. 176).

Weizsäcker knows that man is free and that responsibility and therefore guilt are correlates of that freedom. Because man is self-conscious, the subject of his own knowledge, a person, he must recognize other men as subjects or persons and not merely as objects or things. In this "I-Thou-We" relationship love is born, a bond between person and person and not between person and thing.

Knowledge frees man from superstition, fear, instinct, and tradition. But knowledge without love—the "great enterprise" of modern man—leads to loss of meaning, to cynicism, to despair, in a word, to the "nihilism" ("existentialism") which is the "negative counterpole" to Christianity. The alternative is love, the answer to man's cry for salvation which comes not from nature but from the God who is above nature. The spiritual battle of our time is against the modern knowledge-without-love which Weizsäcker significantly terms "Anti-Christ."

HENRY E. KOLBE

DePauw University

Theology

The Love of God. By DOM AELRED GRAHAM.
New York: Longmans, Green and Co., 1940.
xiii + 252 pages. \$2.75.

Father Graham presents to the public, *The Love of God*, which is indeed a very rare treat for the spiritual aspirants of any tradition. In his Introduction he expresses deep humility in the statement that the love of God is being explained by "one who has some theoretical acquaintance with its underlying principles." However, when one goes through the book one cannot help feeling that Father Graham is not a mere intellectualist in this subject but that he has a clear acquaintance with it. He lucidly explains the nature of the love

of God and its relation to the knowledge of God. It is a fact that without a certain amount of knowledge of God one cannot have intense love for Him. Father Graham says: "To love God is more profitable than to know Him: but we should not on that account make the mistake of supposing that we can love Him without knowing Him." We would like to add here that to know God is to love Him and to love Him is to know Him. These are almost identical expressions in the life of a mystic. Knowledge and love of God are inseparable from the highest spiritual point of view. In the history of mystic experiences it becomes evident that the man who loves God in the manner which Father Graham describes also knows Him immediately and directly.

Unlike many writers, Father Graham describes the method by which the love of God can be perfected. He advocates the necessity of withdrawing "from all that impedes us on our journey," he is definite in his suggestion that there is a need for the practice of the "virtue of temperance," etc.; and he does not tire of advocating the necessity for cultivating self-control.

His chapter on prayer is especially helpful for the cultivation of love. He says: "Contemplation is not precisely the love of God but it is the indispensable condition for any intensity of love." This very statement shows that a man of spiritual practices alone understands its meaning. His opinion of the grace of God is extremely refreshing, for unlike many modern thinkers who talk on the grace of God he emphasizes the utility of prayer, contemplation, and the like as prerequisite conditions for its attainment.

It is also interesting to note that Father Graham deeply appreciates the value of "action" in the cultivation of the love of God. This book does not give any indication that he is one-sided in his emphasis on love itself, while ignoring the value of service to God and man.

SWAMI AKHILANANDA

*Ramakrishna Vedanta Society,
Boston, Massachusetts*

The Christ of Catholicism. By DOM AELRED GRAHAM. New York: Longmans, Green and Co., 1947. x + 381 pages. \$4.00.

In *The Christ of Catholicism*, Father Graham gives a stimulating account of the life of Jesus as it is pictured in the New Testament. It is indeed refreshing to note the clarity of thought and exposition of the life of the great Master.

The author's presentation of Jesus as an incarnation is also stimulating. It is quite natural that a monk of the Christian tradition should make it clear that Jesus was born divine rather than being cultivated later into a great man. As he says: "The divine quality within Him is not the result of an achievement; it is something already given Him, a fact." We fully agree with Father Graham that "humanity and divinity" are "harmoniously" united in the personality of Jesus.

He is very particular to establish the "infallibility" of the Church and its teachings as the "authentic Christian teaching." After reading his splendid book, *The Love of God*, we cannot help but wonder why he is so emphatic on this point. In that volume he is quite liberal in his discussion of the confusion of the so-called liberal religious thinkers and humanitarians in regard to the service of man for peace and international stability. There he writes: "What is wanting is not the charity of good intentions and humanitarian sentiments—for that there is no lack—but the supernatural virtue rooted in the depth of spirit which fixes the desire on the final Good to which, not a chosen race, but all humanity, is moving." We cannot help but think that Father Graham would have done a great service to the cause of religion if he were not so particular about establishing the spiritual authority of the Church in *The Christ of Catholicism*.

SWAMI AKHILANANDA

Ramakrishna Vedanta Society,
Boston, Massachusetts

Dogmatics in Outline. By KARL BARTH. Translated by G. T. Thomson. New York: The

Philosophical Library, 1949. 155 pages.
\$3.75.

A reader who wants to get a quick introduction to Barth's theology in an English translation of his own words can hardly do better than to read this book. On the other hand, seasoned students of his writings will welcome it. For the third time he writes a book based on the content and order of The Apostles' Creed. Yet readers of the *Credo* and the *Confession de la Foi de l'Eglise* will find this third interpretation of the creed considerably different in spirit and style, even though not much different in substance.

Dogmatics in Outline is unique among Barth's writings in being "a slightly polished and improved shorthand transcript" of lectures delivered without manuscript, the first lectures he has ever so delivered, he says in the foreword. The result is peculiarly full of the authentic Barthian flavor. While something of the guarded care which has developed noticeably since the author became a world figure in theology can be observed here, the extemporaneous utterance makes the vigor, dash and brilliantly contrasting moods for which he is famous especially conspicuous in this work.

To be sure, there is little sign of any systematic effort to search through the biblical or other evidence for the truth on any of the subjects discussed, but one does not expect that in his works.

Having recently read Berdyaev's *The Divine and the Human*, with its doctrine of the creation as actually adding something of value to God, I could not escape the extreme contrast of Barth's opposite view.

But within *Dogmatics in Outline* itself some of the contrasts are striking enough. For example, after insisting on page 38 that God is inconceivable and that when we are true to the Bible we make no attempt to define God nor to grasp him conceptually, it is amusing to find that on pages 42–44 he affirms in some detail the elaborate trinitarian conceptions formulated by the Western Church, with condescending pity for "the poor folk of the Eastern Church" who "have never quite under-

stood." There are other self-contradictions almost equally startling.

It is interesting to find that Barth's recently renewed concern with worldly social institutions finds emphatic expression even in this brief work on the Apostles' Creed. On the other hand, it seems indicative of a shocking social irresponsibility that while speaking to theological students in Germany, in 1946 (at Bonn), he should have let himself utter such violently anti-Semitic sentiments as are found on page 79, even though on page 77 he has condemned anti-Semitism as an especially bad form of "godlessness" and later (pages 79-80) has described God's faithfulness to Israel. Barth is supposed to know as well as anyone the perverse ways of human minds in general and of Nazi-trained minds in particular. He must have known that his contemptuous description of the Jews would be torn out of its subtle theological context and used to excuse new outbreaks of strife and cruelty.

The socially reactionary streak shows itself again when he speaks of "the male, as the specific agent of human action and history, with his responsibility for directing the human species" (99). Reinhold Niebuhr wrote an excellent criticism of such views in his "Reply to Barth" in *The Christian Century* (February 23, 1949).

Barth's male arrogance and anti-Semitic sentiments are terribly revealing of the retarded social conscience of continental Christianity when it is recalled that in the Lutheran and Reformed churches of Europe he is regarded as a champion of the rights of both Jews and women. However, in relation even to these matters American churchmen are in no position to thank God that we are not as other men, while in other relations we are among the chiefest of sinners.

L. HAROLD DEWOLF

Boston University

Instruction in Faith (1537). By JOHN CALVIN. Translated with a Historical Foreword and Critical and Explanatory Notes by Paul T.

Fuhrmann. Philadelphia: The Westminster Press, 1949. 96 pages. \$2.00.

Professor Fuhrmann, of Gammon Theological Seminary, has rendered a great service in the preparation of this excellent volume. The translation conforms carefully to the form of the original French and yet it makes remarkably effective English, too. In addition, Dr. Fuhrmann has supplied notes explaining untranslatable nuances of meaning, deviations from the original occurring in Calvin's own Latin translation of 1538 and other helpful comments. It is as surprising that this work has never been translated into English before as it is fortunate that it has now been done so well.

Instruction in Faith has long been known to readers in a number of other languages as Calvin's own compend of the early *Institutes*. It is a remarkably succinct, clear statement of Calvinistic doctrine. Originally written for the instruction of the people in Geneva, this work is free from the polemical digressions which added more and more of bulk to successive editions of the *Institutes*. Here, in all its architectonic clarity and simplicity, the Calvinian system stands forth without encumbrance for all to see and judge for themselves.

Teachers who want their students to meet Calvin in a brief, introductory treatise sketching out his entire system will find no book more useful than this one.

L. HAROLD DEWOLF

Boston University

Existentialism

Ortega y Gasset, Existentialist. By JOSÉ SÁNCHEZ VILLASEÑOR, S.J. Chicago: Henry Regnery Co., 1949. viii + 264 pages. \$3.00.

Father Villaseñor has written a good critical exposition of the Ortegan philosophy, tracing the stages of its development through skepticism and historical relativism to existential vitalism. He sees the atheistic existentialism of the Spanish philosopher as a kind of mirror of the groping and uncertainty and cultural flux of our times. He pictures Ortega's mind

as one of tireless, creative energy, yet dissipated in its own confused loyalties: moving now in one direction, now in another, and always without any clearly formulated theoretical basis for any thoroughgoing trust in its own ideas. It is a mind fearful of the final logic of its own presuppositions.

As a Thomistic realist, Villaseñor is contemptuous of Kant and of all idealism, without recognizing either the historic function of idealism as a religious philosophy in a period of dominant skepticism or the personalistic forms of contemporary idealism. His criticism of the nihilistic and irrationalistic elements in Ortega's thought, however, is searching. The chief weaknesses of the book, in the judgment of this reviewer, are these: (1) the facile assumption that the premises of a realistic philosophy are the only genuinely rational ones; (2) the failure to indicate the character of Kierkegaard's existentialism, which, after all, must be seen not only as a background source of the continuing interests of Ortega but as a Christian point of view in sharpest contrast to the Ortegan philosophy; (3) the anti-climactic arrangement of the chapters of the book and the repetitiousness of much of the discussion.

EDWARD T. RAMSDELL

*School of Religion,
Vanderbilt University*

The Quakers

The Quaker Story. By SYDNEY LUCAS. New York: Harper and Brothers, 1949. 144 pages. \$1.75.

Quakerism in the Modern World. By WILLIAM WISTER COMFORT. New York: Macmillan Company, 1949. vi + 212 pages. \$2.50.

Time to Spare. By DOUGLAS V. STEERE. New York: Harper and Brothers, 1949. 187 pages. \$2.00.

Quaker Education. By HOWARD H. BRINTON. Wallingford: Pendle Hill, 1949. vii + 114 pages. \$1.00.

Quakerism may well be called "a sect that moved the world." In these four books, atten-

tion is called to the things Quakers believe to be essential to peace of soul, and peace in society and among the nations.

The Quaker Story makes excellent reading. It begins with George Fox, a young man who for seven years had been driven from place to place under the urge to find the truth which should free his soul. Standing one May morning in 1652 on the top of Pendle Hill in Westmoreland, the heavenly vision came. There were many such seekers in England. Oliver Cromwell said, "To be a seeker is to be of the best sect next to a finder, and such an one shall every faithful, humble seeker be at the end." Fox came down from Pendle Hill spiritually aglow. What the vision meant to him had to be defined, but meanwhile he was to discover among the Dalesmen many seekers and finders who responded to him. In those early days, Quakers went everywhere as evangelists proclaiming the truth. And they were also warriors ready to attack what in church, state and society they believed to be wickedness. They faced prison, torture, the spoiling of their goods as the price of freedom. C.E.M. Joad writes a Foreword of Appreciation of Sydney Lucas's Story.

In *Quakerism in the Modern World*, Dr. Comfort says, "It seems to me that a small book might be of use at this time when so many intelligent but unsatisfied Christians are looking about for a communion which will satisfy their intellectual and spiritual requirements. Such a book should point out what Quakerism offers in a distraught world. What are the historical essentials of the Quaker faith, what is the theory of Quaker worship, and what the testimonies of Quakerism as applied in the family, in civil life, and in the widening international relations which are now thrust upon us?" He discusses the reasons why there is so much discouragement, disillusion, and spiritual indifference among us. They are (1) the domination of much of our modern thought by the natural sciences; (2) being appalled and stunned by the triumph of the forces which have been let loose in the two world conflicts; (3) the passing of belief in heaven and hell as definite places of reward and punishment; (4)

frank pleasure-seeking. He then sketches the beginnings of Quakerism, Spirit versus Letter, the conflict of Liberal and Evangelical Trends, the Foundation Tenets of Quakerism, and Quakerism in Action. Dr. Comfort is a good propagandist.

An outstanding feature in modern Quakerism is seen in *Time to Spare*, a phrase from Thomas à Kempis, "Blessed are those who are glad to have time to spare for God." Dr. Steere says, "The world in which we are living is slowly suffocating. Not only are men and women panting for breath in the hysteria of haste, fear and self-saving that they are swept up in. The same symptoms are openly displayed by our scientists, our men of thought, our artists, and even our religious leaders." Under the caption of "Withdrawal and Return," he advocates the creation of retreats to which all types of religious people can resort for two or three days or longer. He sketches the growth of the movement in many countries, describes how they may be formed and conducted, and gives a number of homilies which may be read aloud to the company during meals. It is indeed a far cry from historic Quakerism to Douglas Steere's retreats.

Quaker Education has a value and importance all its own. It describes the discipline which underlies and gives distinction to all Quaker schools and colleges. Many educators are disturbed by the departure of some so-called Christian colleges from adherence to the standards and principles of their foundation. In the name of liberty and to secure teachers of outstanding reputation, loyalty to the Christian faith and attendance at a Christian church is ignored. No one can question the high scholastic standing of Quaker colleges and schools. But there is a pattern to which all must conform. The number of students in those institutions is altogether out of proportion to the size of the Quaker Church. This book should be studied by all interested in the problem.

JOHN GARDNER

New York City

The Bible

The Bible and Modern Belief. By LOUIS WALLIS. xiii + 176 pages. Durham: Duke University Press, 1949. \$2.50.

This book is a study of the Ephraim-Judah tension of Old Testament times, presented as "a constructive approach to the present religious upheaval." The author's discussion of his thesis occupies 96 pages, and the remainder of the book includes 67 pages of appendices and 19 pages of indices.

The author's style is readable, and the presentation of his argument is convincing. He raises at first a fundamental question: "How is it that while the gods of ancient heathenism have, one and all, gone down into darkness, the God of Israel has come across the ages in the living, Judaeo-Christian tradition" (p. 10)? The orthodox answer is that the heathen gods went down into oblivion because they were "no gods," with no existence or reality. Modern scientific scholarship sees an evolution in the idea of God, that God was involved in the spiritual evolution of Israel and is now a factor in the unfolding moral experience of mankind (p. 12). The modern position, the author maintains, is supported by the actual history of Israel, while the orthodox position is set forth in the present form of the Old Testament, which comes to us through the "bottle-neck" of post-exilic Jewish orthodoxy.

The thesis which the author presents is that to understand the true history we must go back of the "bottle-neck" to discover how the religious ideas developed. It was in Ephraim that religious ideas developed through great leaders and prophets to its climax in monotheism. The kingdom of Judah was a late-comer, and the Davidic dynasty set up Oriental metropolitanism in contrast to the primitive social ideals of brotherhood and justice. After the fall of Ephraim, the priestly conservatism of Judah preserved the prophetic religion of Ephraim, but at the expense of completely re-editing the records of its history.

The critical reader will find himself asking: Was it exclusively in Ephraim that the nobler religious ideals developed? Did the inspiration

of the prophets all come through Ephraim? Was it because Judah was "a kind of spiritual desert" that Amos crossed the frontier to preach in Ephraim (p. 113)? We seem to remember that it was a priest of Bethel who tried to silence Amos.

WILLIAM R. LOCKE

Lake Erie College

The Vitality of the Individual in the Thought of Ancient Israel. By AUBREY R. JOHNSON. Cardiff: University of Wales Press, 1949. 108 pages. 6 shillings.

Under this intriguing title Professor Johnson, of the University College of South Wales and Monmouthshire, investigates some psychological notions of the ancient Hebrews. The author modestly stresses the "preliminary character" of this study, which is the first of a series in which he will elucidate the famous words, "but the just shall live by his faith" (Hab. 2:4).

Israelite thinking, according to Johnson, is synthetic, aware of totality, like that of present day "primitive" peoples. Man is conceived "synthetically as a unit of vital power or (in current terminology) a psycho-physical organism" (p. 88). The basic term, in this connection, is *nefesh* (usually translated "soul"), a "somewhat elusive term." Originally it meant "neck, throat," then "breath," and subsequently (like Latin *anima*, from which comes *animal*) animal life in general, and specifically the human life which leaves the body at death. The word denotes "various forms of self-expression" and consequently means the self, the personality, or person in general—even a dead one. Another basic term is *rūach* which, like the Greek *pneuma* (cf. John 3:8), means both wind and spirit. The divine *rūach* is the original source of animal and human life, as well as of the highest achievements of man in the fields of intelligence, craftsmanship, and prophetic inspiration. The various parts of the body are conceived as instruments of the ego, expressed both as "my soul" and "my flesh." The terms "head," "face," may indicate the self, whose activity is manifested in the action of mouth, palate, tongue, lips, eyes, forehead, nose, ears, etc. The names of

organs such as the belly, the womb (*rechem*), loins, bowels, reins, and heart, are used figuratively for psychological functions. A study of the notions of death and the afterlife conclude the book, which is abundantly supplied with biblical evidence and with references to modern researches. This reviewer would have liked to see more stress laid on the fact that *rūach* is a substance coming from God and leaving the body at death, while *nefesh* is the result of the combination of *rūach* and flesh (dust) and, logically, ceases to exist at death (Eccl. 12:7). But this monograph is without question the best available treatment of an important theme of ancient Hebrew philosophy.

ROBERT H. PFEIFFER

Harvard and Boston Universities

Gospel Parallels: A Synopsis of the First Three Gospels. By the American Standard Bible Committee. New York: Thomas Nelson & Sons, 1949. xii + 191 pages. \$2.50.

This is a harmony of the Synoptic Gospels based on the text of the Revised Standard Version. There can be little doubt that this book will be welcomed by many teachers and students. It is an ideal textbook for a course in the Synoptic Gospels. It is needless to say that a critical and intelligent study of the Synoptic Gospels is possible only when the synoptic passages are printed in parallel columns for comparison. Thus far such need was met by the harmonies of Huck and Burton-Goodspeed.

In comparison with the hitherto published gospel harmonies in English, our *Gospel Parallels* has a few novel features. The text, as mentioned above, is that of the Revised Standard Version. The RSV is one of the finest fruits of biblical scholarship in our time. It is not without some defects as a translation, but we may safely say that it is a better translation than any other preceding ones. Now this translation is available in a gospel harmony. The parallel passages from the Fourth Gospel are printed in proper places. Students will certainly appreciate the printing of the parallel passages of the non-canonical gospels. No less important is the printing of the gospel allusions

in the works of the early church Fathers and in the Papyri. The provision of a petite *apparatus criticus* is a valuable feature, indeed. These additional features are indispensable to the critical analysis and interpretation of the gospels.

The synoptic parallel passages are arranged in the scheme of the Huck-Lietzmann's *Synopsis* (the Ninth edition, 1936). The number of variants cited in the apparatus of the *Parallels* is far smaller than that of the *Synopsis*. All the variants that are found in the RSV and some important variants are added. Probably one should not expect too much detail in an English harmony. The editors must have had their own justifiable reasons for making such a simplified apparatus. In the footnotes of the RSV, one may find such expressions as "many ancient authorities read," "some ancient authorities add," etc. Some readers were not in a position to know what these "ancient authorities" were. Now these authorities are exactly cited. Even those who do not know Greek will be able to appreciate the significance of the most important manuscript witnesses. In this respect, the apparatus is definitely an advantage, but the editors could have made a better one. The "Explanation of Signs and Citations" (p. ii) is inadequate for beginners. A little more explanation, as found in the Eighth and Ninth editions of Huck's *Synopsis*, is needed. Teachers will find it necessary to give students a more detailed explanation of the significance of each witness and of some fundamental principles of textual criticism. Such information is easily available in the introductions of textual criticism by Kirsopp Lake, Leo Vaganay, Frederic Kenyon, C. R. Gregory.

It is sincerely hoped that the future revised edition will give us a fuller and more accurate apparatus, which could be comparable at least to that of the Ninth edition of Huck's *Synopsis*.

K. W. KIM

Wellesley College

Chapters in a Life of Paul. By JOHN KNOX.
Nashville: Abingdon-Cokesbury Press, 1950.
168 pages. \$2.50.

A new book by Professor Knox is always

welcome to students and teachers of the New Testament. Sound scholarship, lucid, persuasive writing and often original contributions characterize his work. This book is no exception. Part 1, "Concerning Sources," their nature and use, is an excellent demonstration of the basic importance of historical method. After the teacher has directed a class to put primary sources first, regardless of what this procedure does to cherished ideas, it is a real boon to see what happens when one separates primary and secondary sources, for Professor Knox gives us the story from Paul's letters and from the Acts of the Apostles. This reviewer has never seen a better demonstration of the value of a rigidly historical approach to a New Testament problem than is here presented. It ought to be a deterrent to the continued employment of harmonistic method which so often has added only confusion. We may be deeply grateful for his Part 2, "The Career of the Apostle" with its sound, constructive approach to Paul.

Professor Knox's picture of Paul is one of light and shade as any true picture must be. He does not gloss over the characteristics of Paul which sometimes make the venerable apostle hard to take. There is little in Parts 1 and 2 that this reviewer has to question aside from the presence of Judaizers in the Corinthian situation which has always seemed singularly free from the problems arising out of the Law. Antinomianism seems much more in evidence. Parts 1 and 2 are an important bibliographical addition for the study of the beginnings of Christianity.

Part 3, "The Man in Christ," is more difficult to evaluate. The author carefully indicates what he sets out to explain in this section. "When Paul speaks of himself as 'a man in Christ' he refers to the fact that he has by God's grace been made a part of that ultimate, eschatological order, that divine community of love, already proleptically and partially present among us as the church whose 'spirit' (i.e. inner principle which constitutes and distinguishes it) authenticates itself both as the Spirit of God and as the continuing reality and presence of Christ."

This persuasive apologia for the church will strike a responsive chord in our own time when we are becoming more conscious of the church, but for this reviewer this section raised many questions. The ideals of the historian, so conspicuously borne out in Parts 1 and 2 seemed to be deserted, at least in part, when Paul is so carefully isolated from any Gentile influence, even in the light of the possibility that this influence has at times been overemphasized. The author's discussion of Spirit in terms of *agape*, *koinonia* or *church* just does not seem adequate to all of Paul's evidence on this vitally significant term. The individualistic side of Paul's mysticism is ignored—the Index does not even carry the word—and in the discussion of *knowledge* there is no indication of the incipient gnosticism present in Paul's outlook. Professor Knox spends some time on Paul's disuse of the concept of repentance, certainly difficult to understand in a Jew or Christian with knowledge of Jesus' teaching. The reviewer finds a clue to this phenomenon in Paul's mysticism, further borne out in the similar disuse of the term in the fourth gospel. It seems that the idea of mystical union with deity leaves little or no place for the necessity of repentance. For Paul, Spirit replaced Law and constituted the basis for ethical behavior. This mystical strain represented in Paul-John-Ignatius was concurrent with the ethico-legal strain in early Christianity and the union of the two was the contribution of Irenaeus.

It should not be inferred that this criticism implies no profound insights on the aspects of Spirit that the author chose to emphasize. If his picture of the church seems over-idealized and hence unrealistic in the light of the definitely uneven record of that institution through many centuries it may still serve as the incentive to eliminate what blurs the vision even as we continue to apply the final test, "by their fruits ye shall know them."

MARY E. ANDREWS

Goucher College

Palestine

A History of Palestine from 135 A.D. to Modern Times. By JAMES PARKES. New York: Oxford University Press, 1949. 391 pages. Maps.

In somewhat less than 400 pages of highly compact material the history of Palestine is covered from two hundred thousand years ago to A.D. 1948. The story of the earliest times, from the discernible beginnings of human life in Palestine to the end of the revolt of Bar-Cochba, is told briefly in little more than the first one-tenth of the book. The history from Bar-Cochba to the First World War occupies more than one-half of the volume, while the balance carries the story from the rise of modern Zionism to the closing date, 1948. In each period the account of Palestine is set within the framework of the larger history of the time and thus, for example, rather full descriptions are given of such happenings as the persecution of Diocletian and the Arian controversy. Within Palestine itself extremely interesting pictures are drawn of the Latin kingdom of Jerusalem, the religious military orders, and many other subjects.

In covering so much material it is not surprising that occasional discrepancies or inaccuracies appear. Thus on page 17 it is intimated that the Hittites came into Palestine about 1500 B.C.; on page 20 it is correctly recorded that Genesis 23 shows them to be already in the land in the time of Abraham.

The point of view is objective and the work provides a valuable and dependable handbook for reference in connection with almost any period in Palestine's long history. As the author says in closing: "The land is no longer a back-water that the world can ignore. Spiritually, geographically and economically it lies at the heart of humanity. From all standpoints the words are as true to-day as when the psalmist wrote them nearly three thousand years ago, that men should pray for the peace of Jerusalem; for they shall prosper that love her."

JACK FINEGAN

Pacific School of Religion

Palestine is our Business. By MILLAR BURROWS. Philadelphia: The Westminster Press, 1949. 155 pages. \$2.50.

There are so many books which set forth attractively the positive achievements and the ideals of Zionism and the state of Israel that this sober presentation of the cost of these achievements and the difficulties which still exist is particularly needed.

The frontispiece map, showing clearly the relations of the Arab and the Jewish territory with the proposed international zone also offers an antidote for the usual Jewish map which assumes the Jordan river as the Israeli boundary (cf. *Modern Hebrew Literature*, Epstein and Zeldner, 1948).

The cost is summarized in the introduction: the native people of the country are miserable and insecure, two thirds homeless refugees or almost equally destitute; the financial strain on the Jews of America and the sense of a divided loyalty; the rise of intense anti-Jewish feeling in the Near East; secular nationalism threatening the moral and spiritual power of Judaism. The difficulties include staggering problems of immigration and assimilation, housing, economic stability and defense.

Professor Burrows' summary of the rights and wrongs that preceded the establishment of the state of Israel is again a needed antidote to the unthinking assumption that the Jewish claim to Palestine is uncontested (note especially the treatment of the arguments from the Old Testament and from history, pp. 89ff.), but since "by right or wrong the Jews now have their state in Palestine," such discussion takes perhaps an undue amount of space in the book.

The final chapter, *Agenda*, will not receive universal assent, but there should be no disagreement with part one: "Give generously for relief of the Arab refugees." Professor Burrows has shown all too plainly the United States' share in responsibility for their plight.

LOUISE PETTIBONE SMITH

Wellesley College

Church History

Theologie und Geschichte des Judentum.

By HANS JOACHIM SCHOEPS. Tuebingen: J. C. B. Mohr (Paul Siebeck), 1949. vii + 526 pages. Paper, 27 marks; cloth, 31 marks.

Dr. Schoeps, who is now professor at Erlangen after residence in Sweden during the war, has given us in this book a definitive treatment of Jewish Christianity, which has wide-reaching implications for students of the New Testament, church history, and patristics, as well as other disciplines. He has hacked his way through the dense jungles of source material on this subject, and has marked a trail which will be of the greatest value to all who come after him.

He restricts his treatment of "Judentum" to the radical Ebionites, who never called themselves Christians, but were also known as Nazaraeans and Symmachiani. The sources are the New Testament (especially Matthew, Acts 7, Galatians, etc.), the Ebionite gospels, patristic references, Symmachus' translation of the Old Testament, rabbinic literature, and the Pseudo-Clementine literature. Among the sources of the latter he distinguishes one known as the *Kerygmata Petrou*, which he believes to have been an anti-Gnostic work written by an Ebionite between 160 and 190 A.D.

According to the Ebionites, Jesus was a man selected to be the Messiah. He was a *novus Moses*, in the sense of Deut. 18:15-18. His execution was an act of wanton cruelty, but his death had no sacrificial meaning. They believed in the resurrection, and they had a lively hope that Jesus would come again as the Son of Man of Dan. 7, 4 Ezra, and Enoch.

Their attitude toward the law was inspired, they believed, by Jesus, who handed down the tradition through Peter. They criticised the Old Testament for its toleration of bloody animal sacrifices, war, the institution of the kingship, and for its many anthropomorphisms. They did not hesitate to reject all such passages as interpolations made by the devil.

On the other hand, they were more strict than the orthodox Jews in diet (they were vegetarians), in their concept of property (they stressed poverty), and in their emphasis on baptism and the purifying power of water. Like the orthodox Jews, they stressed circumcision, the Sabbath, and facing toward Jerusalem in worship. Peter and James, the Lord's brother, were their heroes, and Paul their chief villain.

The Ebionites fled from Jerusalem during the Jewish wars in 66 or 67 A.D., and settled in Pella, a pagan city in the Transjordan. They spoke Greek as well as Aramaic, and carried on a lively missionary propaganda. At one time they dominated much of the Transjordan and eastern Syria, and they numbered some Gentiles among their converts. By 100 they were excluded from the Jewish synagogues. In trying to be both Jews and Christians, they succeeded only in being rejected with some enthusiasm by both groups, for they were soon branded as heretics by the other Christians.

They called their houses of worship synagogues, and had a well organized community life. They observed the Eucharist by eating bread and salt, and drinking water instead of wine. They were not lacking for literary men, among them Ariston of Pella, Symmachus, and the author of the *Kerygmata Petrou*. Their end came about 450, when they succumbed to internal dissension and the competition of such groups as the followers of John the Baptist and the Gnostic Elkesaites.

Schoeps concludes that Ebionitism was potentially present in the earliest form of Christianity, but that it preserves less of the true genius of the religion than orthodox Christianity does.

In five excursuses and an appendix the author deals originally with some problems relating to his sources. In Excursus I he holds that the Epistle of James was written in the first half of the second century by a Christian of Jewish descent who was not an Ebionite, to combat Pauline antinomianism and Gnosticism. The book is well provided with bibliography and indexes.

The printing and proofreading are well done,

but a few errors may be noted. There are mistakes in English references on pages 61 and 122. The Greek word *kanōn* is wrongly accented on p. 60, and *alēthēs* suffers the same fate twice (pp. 98, 142). Other strange forms are *katakōmē* for *katakomē* (p. 68, Phil. 3:2), and *epigeiros* for *epigeios* (p. 344, Jas. 3:15). A Greek quotation is scrambled on page 308.

F. W. GINGRICH

*University of Chicago Press,
Chicago 37, Ill.*

Report to Protestants. By MARCUS BACH. Indianapolis: The Bobbs-Merrill Co., 1948. 277 pages. \$3.00.

Marcus Bach, a member of the faculty in the School of Religion at the University of Iowa, author of *They Found a Faith*, and frequent interpreter of little-known religious groups for the *Christian Century*, has set down here an account of his own ecclesiastical pilgrimage.

His first conflict with denominational divisiveness was in a small Kansas town, where in his initial pastorate, he and the Baptist minister attempted to unite their congregations. Disillusioned at the intransigence of his flock he fled to the city, was caught in the Depression and became an ardent evangelist for a Pentecostal church. Then, after graduate work in a state university, he returned to less dramatic Protestant loyalties, became a teacher and peripatetic interviewer of such widely separated "religious groups" as the Roman Catholics, "I Am," Christian Science, Baha'i, Old Order Amish, Trappist monasteries, Unity and Psychiana.

His thesis is that his early dream of uniting two Protestant parishes was as "irrelevant" as it was "impossible." He believes that "The strength of the Christian faith is in the individual, and faith demands personal work." He sees the ecumenical gathering at Amsterdam as the symbol of the ultimate unity which is both necessary and possible.

The book is good newspaper reporting. It is full of dozens of personal interviews, and intriguing personal events. Some of the real prob-

lems of parish life appear with discernment. His account of the bizarre and the exotic is told with sympathy.

But when the author comes to theological and historical analysis he leaves this reviewer perplexed. What is he trying to do? Does he expect the reader to believe that his own quandary in a small Kansas town is unique? Does he believe it can be as over-simplified as he tends to make it? Are his hints at theological differences adequate to explain the tremendous divergence in cultural patterns which are obvious in American religious life? Does he really believe that "The strength of the Christian faith is in the individual" (page 271)? Is the reader to infer from the frank description of the author's "conversion" to the Pentecostal group that it is to be explained solely because of his economic dilemma? I simply do not know. And two readings of some parts of the book have failed to give me precise evidence.

The author is on sounder ground when he sees that "no totalitarian edicts, no authoritarian commands, no dictatorial compulsion—this was the strength and weakness of the Protestant democracy." But I wish Mr. Bach had stayed by that which he does so skillfully, reporting his actual observations of religious communal life.

HARLAND E. HOGUE

Scripps College,
Claremont, Calif.

Gandhi

Great Soul. The Growth of Gandhi. By HERRYMON MAURER. New York: Doubleday & Company, Inc., 1948. 128 pages. \$2.00.

The Mahatma and The Missionary. Selected Writings of Mohandas K. Gandhi. Edited by Clifford Manshardt. Chicago: Henry Regnery Company, 1949. 140 pages. \$2.00.

These small books are among the most interesting of those which have been published about Gandhi since his assassination. Each volume has a narrowly limited purpose. Herrymon Maurer traces the moral growth of Gandhi. He reminds us that Gandhi "in his earlier years had to grow greatly. For his soul

was not always great, and when he was young he was much troubled, suffering temptations of lust, comfort, and outward strength, even as saints in other times and places, men such as Gautama or Saint Francis, have suffered them" (p. 13). The reference to these other great religious personalities indicates the high rank this writer assigns to Gandhi. Even more suggestive of his reverence for Gandhi is the simple biblical style and language suggestive of II Isaiah's Poem of the Suffering Servant. Is there indeed a better way than this of suggesting the deeper significance of Gandhi's life for the twentieth century?

Clifford Manshardt, the editor of *The Mahatma and The Missionary*, founder and for many years director of the Tata School of Social Work in Bombay, is the kind of Christian missionary of whom Gandhi would have thoroughly approved. Compelled to return to America by reasons relating to family health, Dr. Manshardt has continued to do social work in this country and to teach social ethics at the Chicago Theological Seminary. The liberal character of his own thinking about the role of the missionary is indicated by his quotations from Hocking and Northrop in the introduction to this volume. The author and these scholars would no doubt all agree with Gandhi's conception of the proper function of missionary work as *sharing*. While Gandhi was opposed to the type of missionary work which stressed proselytizing, he was certainly not opposed but rather highly in favor of the meeting of faiths: "I should like to see all men, not only in India but in the world, belonging to different faiths, become better people by contact with one another and, if that happens, the world will be a much better place to live in than it is today" (p. 131).

Dr. Manshardt's book consists largely of Gandhi's own words culled chiefly from his autobiography, *My Experiments with Truth*, and his writings in such periodicals as *Young India*, and *Harjan*. We owe a debt to this author for compiling and organizing material not easily accessible to the average reader.

CARL E. PURINTON

Boston University

Preaching

The Gospel and Our World. By GEORGIA HARKNESS. New York & Nashville, Abingdon-Cokesbury Press, 1949. \$1.50.

Justice cannot be done, by a page review, to this latest book of one of our most useful minds in the Church. Georgia Harkness has given us the Earl Lectures plus; but still lectures with all the thrust of the spoken word somewhat hindered by the stiff words of the typed page. In a book attacking the fact that "the proclamation of the gospel is being in our time so feebly done," she was wise not to do too much re-writing. If she had, she might have seen that the single sentence about "The Catholic type requires no definition" is not true for the readers of her book, however clear she may have made it for her hearers. Yet if she had too carefully revised for the printed page, she might have given unnecessary elaboration to such imagery as that devastating characterization of modern liberalism in which the hearer is expected "in Smorgasbord fashion to choose according to his taste;" or reconsidered the equally satirical comment on the ethical unawareness of the fundamentally well-intentioned Christian layman who conducts his economic life on "a 'Little Jack Horner' basis . . . pulling out plums with pride."

The reading of Miss Harkness' book stirs the mind. Even when you may disagree, as I do, with her attempt to get a "better simile" for the "building of the Kingdom of God" by going back to the imagery of the Parable of the Sower, we are made to think. Both phrases are, as a matter of emotional reality, without meaning for the average church goer today. "Kingdom building" is archaic. Augustine's phrase, The City of God, has values for some but not for all. The Beloved Community, a mystic's phrase, is surrounded by the aroma of perfumery for many. And yet to go back to the garden plot when modern farming now counts as big industry, is not as solid a substitute as the author imagines.

Space alone stops the reviewer at this point from continuing to explore with the keen mind

of the author interesting interpretations which stand out on every page. In her own words, "The thesis of this book is a fairly simple one. It is that the churches of America, though far from decadent, are doing much less effective work than they might be doing with their resources, and that the major cause of the difficulty lies in failure to present the meaning and claims of the Christian faith in terms that seem vital to the common man." We common men—laymen and ministers—will see ourselves more clearly after reading this book which is conversation with one of the choice spirits in our times.

ALLAN KNIGHT CHALMERS
Boston University School of Theology

When the Lamp Flickers. By LESLIE D. WEATHERHEAD. Nashville: Abingdon-Cokesbury Press, 1949. 206 pages. \$2.50.

The minister of City Temple, London, answers twenty-one questions that are typical of the problems raised in his question period held on Sunday evenings. The evening service for his congregation is flexible, including worship, sermon, the answering of written questions, and a social hour. A score of the questions sent in Dr. Weatherhead took as the basis of sermons, and these sermons make up the book. Their answers will be of interest to ministers, who can always find good sermon material in Weatherhead's writings, to lay people, who may find here the answers to some of their puzzling problems, and to teachers, who will value especially the exposition of the teachings of Jesus.

Chapters on the teachings of Jesus include "Is any Sin Unpardonable?" "Did Jesus Really Curse a Fig Tree?" and "Did Jesus Disapprove of Wealth?" Of general interest are "Can a Christian be a Communist?" "What is God's Plan for the Family?" and "Is it any Good Praying about the Weather?" With reference to the future Dr. Weatherhead discusses Heaven, Hell, Judgment, and "Will Christ Visibly Return to Earth?"

The answers given are practical, direct, and based on an adequate understanding of scrip-

ture, reflecting the mind of a great preacher, who is at the same time pastor, writer, and scholar.

The title was chosen with a mind to the verse, "Thy word is a lamp unto my feet, and a light unto my path." Weatherhead's clear thinking will aid the lamp to shine more brightly for any reader.

WILLIAM R. LOCKE

Lake Erie College

The Higher Happiness. By RALPH W. SOCKMAN. Nashville: Abingdon-Cokesbury Press, 1950. 175 pages. \$2.00.

In his foreword Dr. Sockman says, "The cult of happiness seekers would reduce God to a Santa Claus who comes down *our* chimneys, to fill *our* stockings, with *our* desires. In the midst of the popular man-centered effort to make God our ally rather than our sovereign, this book explores the charter of the higher happiness, as given in the Beatitudes." After an introductory chapter dealing with the secret of the higher happiness, the beatitudes are discussed under the titles "Too proud to receive," "Keys to comfort," "The most misunderstood virtue," "Making good wishes work," "The mystery of mercy," "The heart has eyes," "What the world seems to want most," and "Having the right enemies."

The sermons are characterized by aptness of illustration and quotation, and by strong practical appeal. The first beatitude shows pride as the first of the seven deadly sins. If uncontrolled it makes impossible the attainment of the highest. Dealing with "The heart has eyes" it is true that having eyes men do see. The eyes of the mind enable us to discern the beauty and grandeur of the universe, the eyes of the heart enable us to share the character and grace of God.

Preachers will find this book a valuable addition to the many attempts to fathom Jesus' way of life.

JOHN GARDNER

New York City

The Message and the Silence of the American Pulpit. By SABAPATHY KULANDRAN. Boston: The Pilgrim Press, 1949. ix + 203 pages. \$2.50

This book is a criticism and challenge of the American pulpit by a man who has the right to make it. He is bishop of the United Church of South India. While the occidental world continues to debate church union, India has made it a fact. Congregationalists, Episcopalians and Presbyterians have actually become one flock on such a basis that the bishops of the Established Church of England, meeting at Lambeth Palace, have recognized it and given it their blessing. Its bishop is the author of this book. He was an ordained Congregational minister when elected. Kulandran is no ordinary man. A pure-bred Ceylonese, educated in Indian schools and colleges, taking some graduate work at Chicago Theological Seminary and Union in New York, he is able to write pure flowing English such as one might expect from a Cambridge scholar. There is not a trace of the Hindu on any page of the book. And he is a learned man. He knows the history of thought, quotes our most scholarly writers, accepts modern biblical criticism. He writes on fundamentals, but warns against fundamentalism. There is not a reference to Hindu religion or tradition until two-thirds of the way through his book, and even then his quotations are from recognized English translations.

It is this Oriental who criticises and challenges the American pulpit and obeys the injunction exhort, reprove and rebuke with all long-suffering and doctrine. He is not a carping critic. He knows what is healthy doctrine. In the closing chapters he insists on the equality of all believers, on the ties which bind us together. Real Christians will not and cannot think of Orientals as separate folk. They are partners with us in the Grace of God. They have a right to our service, our love, our contributions for the expansion of the gospel. And they have the right and obligation of their spiritual and material resources to us. If God calls and appoints a man an apostle, whether

he be Hindu, Chinese or Zulu, he has the obligation to obey. And no church has the right to account him as inferior. We have heard of a seminary professor telling his students, "This is a 'must' reading." If true, he is a wise professor.

JOHN GARDNER

New York City

Preaching Unashamed. By JOSEPH R. SIZOO. Nashville: Abingdon-Cokesbury Press, 1949. 132 pages. \$1.75.

The appointment of Dr. Sizoo as President of Rutgers Theological Seminary was a fitting tribute to his eminence as a preacher. In Washington, D. C., and Fifth Avenue, New York City, large congregations sat spellbound. He is well qualified to help fashion the preachers of tomorrow. The eight lectures in this volume were delivered on the Jarrold Foundation at Emory University.

Most lecturers on preaching devote some attention to the art of sermonizing: how to gather material, how to divide a sermon, the value of a text, the importance of voice, gesture, etc. Dr. Sizoo pays no attention to such things. The man who preaches must have a faith to impart. His sense of commission is imperative. The preacher has been sent! He says, "This is the age of preaching. The sermon is coming back into its own. For many years the common and current notion has prevailed that the minister was a sort of glorified promoter, a clever public-relations man; if possible, an able athlete, always a glad-hander and a professional joiner; of course, a leader of all kinds of clubs, crusades and causes; scintillating after-dinner speaker, not too saintly, and always terribly popular. But the Church suddenly awakened to find that something had gone out of the minister which it gave him no time to keep. Their lamps often went out. That day is now past, if it ever should have come. We have struck bottom on all that. People are coming to church, if they come at all, to hear the voice of a prophet, to look into the face of a man who has been alone with

God, to hear someone who has meditated in the night watches with the Almighty, who can point them once again to the keeper of the lights and the Saviour of their souls."

We suspect that each of these eight chapters was originally a sermon preached in a parish church, and is now woven into a pattern of preaching. It is urgent, important, compelling. It is a solemn commission and obligation which lies in the delivery to a man called to say, "We beseech you, in Christ's stead, be ye reconciled to God!"

JOHN GARDNER

New York City

Archaeology

The Comparative Archeology of Early Mesopotamia. By ANN LOUISE PERKINS. The Oriental Institute of the University of Chicago Studies in Ancient Oriental Civilization, 25. Chicago: The University of Chicago Press, 1949. xix + 200 pages. 20 illustrations, 3 tables, 1 map. \$8.00.

The task of archeology in a given area involves at least three successive stages. The first is the excavation of numerous sites; the second the publication of the findings at each; the third the correlation of results from the various places. Twenty-five sites in Northern and Southern Mesopotamia appear in the Tables at the end of the present work and summarize its results, while yet some other sites are mentioned in the text. In most cases published findings were available; in some the author had access to as yet unpublished materials. The work which eventuated in the present volume was initiated in Professor Frankfort's seminar in comparative stratigraphy for advanced students in archeology at the University of Chicago in 1939; in 1940 the author published as a doctoral dissertation, *The Comparative Stratigraphy of Prehistoric Mesopotamia*.

The purpose of the present book is stated as follows: "This study synthesizes all the relevant published data bearing on Mesopo-

tamian archeology from earliest times to the onset of the Early Dynastic period, plus all the unpublished data available. It attempts to describe, analyze, and correlate these data, using the stratified sites as a framework into which may be fitted the considerable quantity of unstratified finds. Specific references have been made to original publications, but the intention is to provide in one work all necessary information on significant culture elements."

The synthetic picture which emerges as a result of this undertaking is the most comprehensive and up-to-date now available. In the North the successive periods were the Has-sunah, Halaf, Ubaid, Gaura, and Ninevite. During the first and much of the second of these cultural periods in the North, the South was still too wet for habitation; when the great southern swamp began to dry up, areas of land emerged from the marsh and became habitable. In the South the earliest cultural period was the Ubaid, the remains of which are there found resting directly on virgin soil. This was followed by the Warka and then by the Protoliterate periods.

As far as the major outline of periods is concerned, the chief innovation is the abandonment of the previously prevailing sequence: "Warka," "Jamdat Nasr"; and the substitution of the new terminology and conception: "Warka," and "Protoliterate." The earliest written records yet found come from the Eanna level IV at Warka; allowing a considerable time before this for the actual invention of writing, the Protoliterate period is held to begin at Eanna level VIII. The Jamdat Nasr material belongs with the Protoliterate period but is no longer regarded as distinctive enough to mark a separate period.

The entire picture presented here has a homogeneity and detail which render it very convincing. How vastly the horizons of Mesopotamian archeology have been expanded may be realized when it is remembered that everything presented in this volume falls prior to the Early Dynastic period.

JACK FINEGAN

Pacific School of Religion

Religion in Literature

T. S. Eliot: A Symposium. Compiled by RICHARD MARCH & TAMBIMUTTU. Chicago: Henry Regnery Company, 1949. 259 pages. \$3.50.

Forty-seven "friends, critics and admirers" contribute to this Festschrift presented to T. S. Eliot on the occasion of his sixtieth birthday. While the contributions seem to the reviewer to vary greatly in value, it is safe to say that every admirer of Eliot will find a number of things much to his taste and profit. I have been particularly pleased to find the information and interpretations given in the following contributions: "Early London Environment," by Wyndham Lewis; "Cambridge Twenty Years Ago," by James Reeves; "Irving Babbitt and the Continent," by Montgomery Beligion; "T. S. Eliot as a Publisher," by F. V. Morley; "The Poet of Our Time," by Kathleen Raine; "Sweeney Agonistes," by Nevill Coghill; "T. S. Eliot in the Theatre," by Ashley Dukes; "T. S. Eliot and Philosophical Poetry," by Luciano Anceschi; "The Way of Rejections," by Brother George Every, S.S.M.; and "The Dramatic Verse of T. S. Eliot," (with its interesting comments on *Murder in the Cathedral* and *Family Reunion*). There is immensely helpful material here for any teacher that gives a course dealing with the borderland between literature and religion. Indeed, one who teaches the Bible as religious literature will find many contemporary insights in Eliot's writing which have a biblical reference, use of which will help to make such a course take on an added dimension. A number of these chapters point up such contemporary meanings in Eliot's poetry. An interesting and useful book.

CARL E. PURINTON

Boston University

The Factual Dark. By CHAD WALSH. The Decker Press, Prairie City, Illinois, 1949, \$2.00.

When the greatest poet writing in England (I am thinking of course of T. S. Eliot) and the poet who is considered by a good many

to be the greatest writing in America (I am thinking of W. H. Auden) are both Christian poets, it is no longer possible to be utterly surprised by the discovery that a new volume of poems is Christian in thought and feeling. A number of things have happened in the past twenty-five years, the most important of which is the growth of the belief that it is possible to be thoughtful and well-educated and an orthodox Christian. (I don't mean by orthodox Christianity either modernist good-willism or fundamentalist literalism.) So that even if one has not followed Chad Walsh's recent prose volumes (*Stop Looking and Listen*, C. S. Lewis: Apostle to the Skeptics, *The Early Christians of the Twenty-First Century*) and so does not know that he is a recent Christian convert, one is not much surprised at the fact that these are Christian poems.

What may be surprising to those who have not followed the growth of what is variously termed "neo-orthodoxy" and "classic" Christianity in our day is the fact that the outlook in these poems is *fundamentally* different from that which may be loosely characterized as educated modernism. Here instead we have the Incarnation, the Atonement, and the Resurrection dominating the whole sensibility of the poet. Not that the poems are all on religious subjects. On the contrary, they range from landscapes to love songs to lyric comments on children and family life to devotional pieces. Three of the most successful—"News Letter," "Marion, Virginia," and "A Pilgrim's Progress"—are autobiographical mixtures of narration and reflection in the relaxed, chatty vein that suggests somewhat Karl Shapiro and one of the manners of Auden. But whether the subject is auto-graveyards or semantics, Ph.D. scholarship or Vermont farmers, the sensibility and the thought are equally Christian.

Mr. Walsh (perhaps I should say the Reverend Mr. Walsh, for he was ordained to the Episcopal ministry shortly after this volume appeared) has not yet entirely perfected his own idiom. Echoes are frequent and, one often feels, unconscious. (Conscious echoes, as in

Mr. Eliot's early allusive poems, are a different matter again.) But this is a first volume of poems, for one thing, and it is enough to ask of a first volume that it should contain, as this does, a handful of poems of real excellence; and, for another, Mr. Walsh's Christianity is not only an advantage (in that it gives his work a distinctive point of view) but a temptation to weak poetry. For an orthodox Christian who moves in educated circles in our time is very apt to be either embarrassed or defiant. This poetry is certainly never embarrassed or apologetic: score a large plus for it. But since being a real Christian these days means reacting against the "climate of opinion" of most of the most intelligent and well-educated, the special danger is defiance, which may express itself as an attitude at once glib and doctrinaire. If Mr. Walsh does not entirely avoid this greater danger, he has done so in the best poems in the volume: score another large plus.

The *Factual Dark* is a volume for Christians who care for contemporary poetry to read, to mark, and to keep. There are poems in it that "the early Christians of the twenty-first century" may well remember.

HYATT HOWE WAGGONER

The University of Kansas City

Essays from Tula. By LEO TOLSTOV. With an introduction by Nicolas Berdyaev. London: Sheppard Press, 1948. 292 pages. Six Shillings Net.

This volume brings together essays of Tolstoy not easily accessible elsewhere. Only two of them are to be found in the Centenary Edition of *The Works of Leo Tolstoy*, edited by Aylmer Maude; namely, "Bethink Yourselves" and "I Cannot Be Silent." The others included in this volume are "The Slavery of our Times," "An Appeal to Social Reformers," "True Criticism," "Thou Shalt Kill No One," "A Letter on the Peace Conference," "The End of the Age," and "Love One Another." The last-mentioned is especially interesting and touching, since it is an address delivered by

Tolstoy at the end of a series of meetings of local peasants held at the house of a friend near Yasnaya Polyana during the summer of 1907. It is very personal in quality and may almost be described as a last will and testament.

Berdyaev's introduction is worth the price of the book. Among other penetrating comments is a comparison of Rousseau and Tolstoy. "Rousseau... conjured up an ideal institution based on social contract and thus paved the way to a new kind of power and domination over the conscience of man.... Rousseau had led to Robespierre; with Tolstoy this would have been utterly impossible. The whole of Tolstoy's religious and moral conviction is based on the radical and uncompromising opposition of the Law of God to the Law of the World, and the Law of Love to the Law of Force...."

The usual way of dismissing Tolstoy is to call attention to the impracticability of his social theories and of theories propounded by Tolstoyans in general. It is quite true that Tolstoy provides no blueprints for a workable social order. If he be considered as a prophet, as a critic of the religious and social order, it is another matter again. Tolstoy puts his finger on coercion, on the love of power over other people, as the Achilles' heel of our society. Who would deny the validity of this claim?

CARL E. PURINTON

Boston University

Prince of Egypt. By DOROTHY CLARKE WILSON. Philadelphia: The Westminster Press, 1949. 423 pages. \$3.00.

This is the third biblical novel written by Dorothy Clarke Wilson, and it is even better than her previous novels, *The Brother*, and *The Herdsman*. I keep all of these books on a loan shelf for students in my seminar room. Mrs. Wilson's novels are almost unique among books dealing with biblical themes, in the fact that the author reveals herself as thoroughly familiar with biblical criticism. In order to prepare herself for the writing of this book, she consulted with Dr. Elmer A. Leslie and others, some of whom read the book in manuscript form.

The *Prince of Egypt* in this novel is Moses, brought up in the royal household, given training for the priesthood but later groomed by his scheming foster-mother, sister of the Pharaoh, for the throne. Moses, however, is a prince with a difference, a prince sensitive to human suffering and blessed (or cursed) with a questioning mind which in the end leads him to rebel and forfeit power and privilege to take his place among his own underprivileged kinsmen. One of the high spots of the book is the recognition scene in which Moses discovers his true mother, his brother, Aaron, and his sister, Miriam. The story ends with a vivid description of the events leading up to the crossing of the Red Sea.

CARL E. PURINTON

Boston University

The Association

MEETING OF SOUTHERN SECTION

The second annual meeting of the Southern Section of the National Association of Biblical Instructors met at Vanderbilt University, Nashville, Tennessee, March 27-28, 1950 with approximately 70 people attending the daytime meetings, 38 of whom were registered as members of N. A. B. I. President David Faust opened the meeting promptly at 9 o'clock with the reading of a Psalm, following which he presented J. Philip Hyatt of Vanderbilt University who was in charge of arrangements. Professor Hyatt presented the Chancellor of the University, Harvie Branscomb who is a former national president of N. A. B. I. Chancellor Branscomb spoke briefly, commending the regional plan of meetings as bringing many more instructors into the N. A. B. I. relationship. In challenging teachers of Bible who must bring together elements of faith and of intellectual inquiry, he quoted Canon Streeter as saying "If a theological or Bible professor can be religious, anybody can be."

The program then proceeded as announced in the printed programs, with the papers of the morning dealing with The Curriculum of Bible and Religion in various types of schools. D. L. Scudder of University of Florida presented the curriculum in a state university, Robert D. Fridley that in a men's college, Emmet S. Johnson, a woman's college, A. O. Steele of Johnson C. Smith University a coeducational college, Margaret Cubine a junior college, and Catherine Coleman of St. Anne's School the curriculum in a secondary school. Discussion followed the papers, after which the meeting was adjourned for lunch.

The principal business session opened the afternoon meeting, with the reading of the minutes for the previous year by the secretary. The names of those unable to attend who had sent messages were announced by the secretary as follows: S. V. McCasland, Hazel E. Foster, Ethel Cutler, M. Elizabeth Hudson, D. C. Troxel. A greeting from Ethel Tilley was later received. A letter from national secretary F. H. Johnson to President Faust was read, conveying the official greeting of the National Association. A letter from Edward A. McDowell of Southern Baptist Seminary at Louisville, Kentucky, inviting the meeting there for 1951, was read and discussed. The point of discussion was whether Louisville was not too far from the center of the area to make possible attendance of members from the opposite extreme locations in the section. It was agreed that the new officers of both societies would make the decision as to location of the next meeting.

Robert Fridley presented the report of the nominating committee as follows: President, Paul L. Garber

(Agnes Scott College); Vice-president, H. E. Myers (Duke); Secretary, Louise Panigot (Huntingdon College); Member of Placement Committee of the National Association, Charles F. Medlin. The nominees were unanimously elected.

Paul Garber requested the dates for the national meeting for 1950. David Faust announced the dates for the S. B. L. meeting as December 27-28, a joint meeting of S. B. L. and N. A. B. I. that night, with N. A. B. I. meetings on December 29-30, the meetings to be held at Union Theological Seminary in New York City.

The afternoon program concerned Aims, Methods, and Materials in Teaching. President Faust read a paper on "A Norm for Teaching the Wisdom Literature," in which he uses Habakkuk as the norm. Lyman V. Cady of Fisk University presented a paper on "World Religions: Problems and Resources," which he based particularly upon the Conference on world philosophy at the University of Hawaii which he attended during the summer of 1949. Laurence F. Kinney of Southwestern at Memphis presented "Man in the Light of History and Religion," and Godfrey Tietze of University of Chattanooga spoke of "Great Christian Leaders" with a suggested outline for such a course as he is teaching it. R. Glenn Massengale of Scarritt College spoke of the purposes and standards for "Religious Education for Undergraduates." The discussion which followed the presentation of all of the papers dealt primarily with the papers of Dr. Faust and of Dr. Cady. President-elect Garber then asked that members make known to him their suggestions for program subjects and procedure for next year. One immediate suggestion was that it might be more helpful if there were to be fewer papers with the discussion of each following immediately after its presentation. The meeting was adjourned to the social rooms at Scarritt College where the faculties of Scarritt and of the School of Religion of Vanderbilt entertained the members of N. A. B. I. and S. B. L. with a tea.

The evening meeting was a joint meeting with the S. B. L., opened to the public, at which time Dr. Ovid R. Sellers of McCormick Theological Seminary, Chicago, gave a most interesting lecture illustrated with slides of "The Dead Sea Scrolls," which included views of the cave and of the pottery found in the cave, the type of pottery providing an additional indication of the age of the scrolls.

At the close of the S. B. L. meeting on the following day, the Resolutions committee presented its report, a copy of which was filed with the secretary of each society.

LOUISE PANIGOT, *Secretary*

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Is faith reasonable? Is God personal? Are we truly free? Why does evil exist? How is God in Christ? How does God work in us? What is goodness?

Basic Issues in Christian Thought

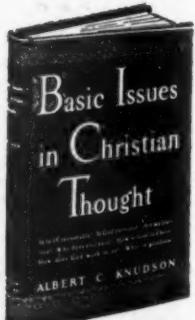
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